

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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THE SPIRITUAL TELEGRAPH.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy next Sunday.

Mrs. Evans who lectured at Dodworth's Academy last Sunday, will occupy the desk at the same place again next Sunday, morning and evening.

Lecture to Brooklyn.

Mrs. E. J. French will lecture at Clinton Hall, corner of Clinton and Atlantic-streets, Brooklyn, next Sunday at half-past 3 o'clock, P.M.

Miss Emma Hardinge

Begs to announce that while the Amateur Choir at Dodworth's Academy will suspend their Sunday exercises during the month of August, the usual meetings for practice will take place every Wednesday evening at half-past seven o'clock, at Miss Hardinge's Musical Academy, No. 20 Fourth Avenue. Ladies and gentlemen desirous of joining the choir, and benefiting by the practice and instruction there given, are cordially invited to attend these meetings.

Lectures on the "Great Crisis" in Cleveland, Ohio.

S. C. Everts will deliver his course of lectures on the Great Coming Crisis, in Cleveland, commencing on Sunday, August 23. He will illustrate the formation of a new Planet from the sun, and a moon from the earth, as well as the Great Planetary Transition, or Expansion of the Solar System, about to be, by several very large and significant diagrams.

Dr. and Mrs. Hatch on their Way East.

I wish to inform our friends that we shall leave Cleveland for Buffalo, Aug. 21, and shall journey through New York on the Central Railroad, stopping in those places where the friends may require our services. It is our intention to take sufficient time between Buffalo and Troy to respond to the calls which may be made in different places for an opportunity of hearing Mrs. Hatch lecture; and it is desired that those friends should address me at as early a date as possible, that arrangements may be made accordingly. I will give notice in the *Tenneyman* each week where letters may reach me. We can be addressed at Buffalo, New York, until August 25.

Mrs. Hatch's general health is much improved, and with it, both the power of delivery and the scope and depth of philosophy which is given through her. Her retirement from constant labor during the last two months, the change of climate, and the invigorating atmosphere of the country and wilderness, have given her new strength, powers and inspirations; and if no illness overtake her, there is a prospect of her accomplishing a great work during the coming Fall and Winter.

B. F. HATCH, M. D.

Our Conference Report.

The report of the proceedings of the interesting spiritual Conference held in this city on Tuesday evening, 11th inst., and which will be found on another page, is from necessity more brief than would be desirable to us if we had more space.

To Business Correspondents.

Persons remitting us names and money, should begin their letters by writing in a clear, legible hand, with black ink, at the top of the sheet, the name of their Post-office, County and State. Equal pains should be taken with the name and address of each subscriber, when differing from that of the writer.

Persons wishing their Post-office address changed, should give the name both of the old Post-office and the new.

For the lack of this necessary exactness, we are often put to great inconvenience, and our correspondents subjected to delay and disappointment. One forgets to give us the name of his State, when, perhaps, there are a dozen post-offices in the United States of the same name. Another dates and mails his letter at one town, and wishes his paper sent to another, but forgets to mention it. Another makes us a remittance, and concludes that another post-office will be more convenient for him than the former one, but makes no mention of the change, and we accordingly enter him as a new subscriber, and send him two papers, one to each office, until the precious term expires. Another sends us money, and even forgets to sign his name to his letter.

From these few hints, it will be seen that it is of more importance than at first would appear, that all business letters should be legibly full as to names, places and amounts, and exact and brief. No extraneous matter should be mixed in with business. If intelligence is communicated or courtesies offered—always pleasant and agreeable to publishers—let them be on a separate page, or at least in distinct paragraphs from the business part of the epistle.

Lectures on Spiritualism.

Our friends at a distance who wish Lectures given in their vicinity, are referred to our article on the subject in the *Tenneyman*, dated August 1st, page 108. The plan for bringing distant places and the price of Lectures on Modern Spiritualism, within the means of every neighborhood, is briefly stated: That our friends at a distance who can pay ten dollars a lecture, and keep the speaker over night, should send in their applications to the *Spiritual Telegraph* Office, with the name of the person with whom the Speaker may correspond, or tarry over night. These we will enter in a book, and from time to time as routes can be made up, without too much expense or loss of time in going from place to place, persons having a zeal for spiritual truths which flow from a living experience, will go on these missions.

Flushing, L. I.—Lectures.

Mr. James Quarterman, of Flushing, L. I., writes us that Spiritualism in that place is "still progressing," and that "there is outside of the circles of avowed Spiritualists, and amongst religious persons, a spirit of inquiry, which is becoming more and more extended from day to day." Mr. Q. states that for some time past, discussions have been held in their spiritual circles, between mortals and Spirits, upon various philosophical and theological subjects. The course ordinarily pursued, has been for some one (Mr. Q. himself, we suppose) to present his views in the form of a lecture on some particular subject, on each successive Sunday afternoon, and in the evening, the Spirits, making use of a trance-medium, would follow with a discourse on the same subject, reviewing the positions of the previous speaker. The subjects, thus far comprised in seven lectures, have been: the Philosophy of Creation; What is Religion? the Attributes of the Deity; the Resurrection of Man; The Resurrection of the Body of Christ; the Organization of the Soul of the new born Child, and the Re-organization of the Soul and Spirit of Man in the Spirit-world, and his Future Progress in the Spirit-spheres.

Mr. Q. expresses a willingness to deliver these lectures in the city of New York, without compensation, provided suitable arrangements may be made by those who may feel interested to hear them. This hint to the friends is deemed sufficient.

New Book, by Dr. Wilkinson.

We shall have the pleasure of offering to the public, about the latter part of next week, a new volume of poems, entitled "*Largenesses from the Seams*," by Dr. J. J. Garth Wilkinson, of London. The book will contain 406 pages, and the price will probably be about \$2 50, though it can not be fixed to a certainty at the present writing. The world-wide literary reputation of Dr. Wilkinson will of itself no doubt secure an extensive circulation for this volume, of whose intrinsic merits we shall speak hereafter.

Book Postage cannot be Prepaid.

Those ordering books from us to be forwarded by mail, will please bear in mind that books, now, since the 1st of January—as they inform us at the Post-office—can not be sent through the mails except the postage is prepaid, and also that to California, and all parts beyond 3000 miles, the postage is *two cents* an ounce, instead of *one*. The postage, as set down in our book-list, is for single postage only.

THE MOVING WORLD.

Many hearts have been filled with sorrow in consequence of the instant destruction of sixteen persons, by the collision of two steamers on the Sound. The vessel sunk was the propeller *J. N. Harris*, of New London. From mistaking the character and motions of the propeller, the *Mariposa* of the Fall River line, as the two vessels met, meted the wrong way, which brought her prow directly against the side of the propeller, nearly cutting her in two. The ill-fated vessel sunk in less than three minutes. It was two o'clock at night, and all, but one or two of those below decks—crew and passengers in their berths—went down with her.

Mrs. Cunningham has again taken up her residence at the Tombs. Her family are vacating 31 Bond-street; and the baby, whose true name is said to be Justitia Anderson, with its real mother, is now on exhibition at Barnum's Museum.

The Congregational Church at Shelburne, N. H., is reduced to three female members. A correspondent of the *Congregationalist Journal* gives a list of about twenty other churches in a similar condition.

The State of Missouri has become a point, politically, of great interest. The election of Blair, free-state to Congress from the St. Louis district, has been now followed by the choice, or almost the choice, of Rollins, free-state, for Governor of the State. The official count is necessary to settle the result of the contest between him and his opponent.

The affairs of Kansas are becoming still more tangled and threatening. It is announced from Washington that orders have been dispatched to Gen. Walker to collect the disputed taxes, whatever the hazard. Meanwhile the free-state population have re-voted on their Constitution, showing a poll of ten thousand or more; while the vote on the antagonist Constitution was only about two thousand.

It has been contended that the choice of a Constitution in Kansas would be submitted to a vote of the people; but it is now announced that none can vote at all, except their names are on a certain registry list, from which the free-state men, when it was made up, were very generally left off. It is also announced that none can vote except they have paid taxes. This, of itself, disfranchises a large part of the people, as the validity of the laws under which the taxes were laid, is one of the points at issue. It is further alleged that the minority in re-districting the Territory for the proposed October election, have so arranged the districts as to give two-thirds of the delegates to one-third of the population.

Honest, unselfish men at the head of its affairs, rather than brilliant or great men, is what our government, state and national, at the present moment, most sorely needs. This is a lasting need of every people; but even with a nation which, in theory, governs itself, the hopping, skipping, dancing, many-colored politicians will, in nine cases out of ten, manage to vault themselves into the places of power.

The Spiritualists' Directory.

PUBLIC LECTURERS.

NEW YORK.

S. B. HARRIS will devote a portion of his time to giving Lectures on the Facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive and Philosophical, Theological and Practical Subjects. Address, New York.

Rev. T. L. HARRIS, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is pastor of the congregation of Christian Spiritualists, worshipping at Academy Hall, Broadway, opposite Bond-street; and Editor of the *Harold of Light*. His address is Box 3097, P. O., New York.

WILLIAM FISHBONE, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Charles Partridge, at this office.

R. F. AMBER, one of the most eloquent and popular speakers, lectures (under spiritual influence) on the Principles of Modern Spiritualism in all its relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York and Boston. Address (?)

Miss C. M. BECK, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore, and elsewhere, have been so highly appreciated for the clearness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of Charles Partridge, at this office.

Ms. & Mrs. U. CLARK, the Spiritual Lecturers, will respond to calls together, or Mr. Clark alone, to officiate at marriages and funerals, or as lecturer and healing medium. Residence, Auburn, N. Y.

CHARLES PARTRIDGE, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this office.

Dr. J. R. ORTON, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of Charles Partridge, at this office.

Dr. R. T. HALLACK, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christo and Broome-streets, New York.

Mrs. R. F. HATCH (formerly Cora L. V. Scott) is a Trance-Speaking Medium, whose poetic and philosophical discourses have attracted large audiences and given high satisfaction. Address Dr. B. F. Hatch, 309 Fourth Avenue.

Miss EMMA HARDINGE will serve the cause of Spiritualism by responding to calls for lectures. Address, Musical Academy, 20 Fourth Avenue, New York.

W. S. CROCKETT, Esq., a strong defender and expositor of the Spiritual Philosophy. Address, New York.

Ms. & Mrs. A. J. DAVIS are too widely known in the lecture-field to require anything beyond a record of their names. Address, New York.

Ms. E. J. FRENCH, the well-known Healing Medium and Trance-speaker. Address, New York.

Dr. JOHN BOYER DANA, Address, New York.

Rev. T. C. BENNING, an able advocate of Spiritualism. Address, New York.

Dr. O. H. WELLINGTON, Address, New York.

Ms. & Mrs. JOHN F. COLES. Mrs. C. is a Trance-speaker. Address, New York.

Mrs. BECK, through whom Spirits speak with facility, will answer the calls of those who may desire her to lecture to them, within any convenient distance from this city. Address, 353 Eighth Avenue, New York.

Rev. CHARLES HAMMOND, Trance and Normal Speaker. Address, Rochester, N. Y.

G. M. JACKSON, Trance Speaker. Address, Prattburg, N. Y.

H. A. JENNISON, Trance Speaker. Address, Prattburg, N. Y.

Dr. E. B. WHEELLOCK, of Rome, Jefferson Co., Wisconsin, is prepared to lecture in proof and illustration of Spiritualism and its philosophy, to those who may demand his services.

Ms. Dr. CROWLEY, Trance Speaker. Address, Victory, N. Y.

THOMAS G. FOSTER, Trance Speaker. Address, Buffalo, N. Y.

Dr. BRADLEY, Trance Speaker. Address, Buffalo, N. Y.

Ms. F. M. GAY, Trance Speaker. Address, Buffalo, N. Y.

J. W. SEAY, Trance and Normal Speaker. Address, Byron, N. Y.

Ms. E. C. PECK, Trance Speaker. Address, Phenix, N. Y.

Mrs. W. PALMER, Trance Speaker. Address, Big Flatts, N. Y.

Ms. J. H. ALLEN, Trance Speaker. Address, Auburn, N. Y.

Mrs. C. ELLIOT, Trance Speaker. Address, Spofford's Corners, N. Y.

Rev. D. C. O'DANIELA, Address, Frankfort, N. Y.

H. K. PARKS, Address, Baldwinville, N. Y.

Isa HITCHCOCK, Address, Oneida, N. Y.

E. STONE, Address, Oneida, N. Y.

E. WOODWARD, Address, Syracuse, N. Y.

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Dr. A. M. POTTER, Address, Elmira, N. Y.

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GEORGE PRYOR, Address, Waterloo, N. Y.

Mrs. E. A. KINGSBURY, Address, Cozenovia, N. Y.

MASSACHUSETTS.

A. E. NEWTON, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address, No. 15 Franklin-street, Boston, Mass.

S. C. HEWITT, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved by chemistry or any of the natural sciences; also, on its Philosophy and its uses. He may be addressed at 15 Franklin street, Boston, Mass.

Miss ELIZABETH SMITH, Trance-speaker. Address, Boston, Mass.

Dr. JOHN MAYNOR, Trance-speaker. Address, Boston, Mass.

Mrs. R. F. MEYER, Trance Speaker. Address, Roxbury, Mass.

PENNSYLVANIA.
Prof. ROBERT HARR, the eminent thinker, writer and chemist. Address, Philadelphia.
Isaac BROWN, Address, Philadelphia.
C. H. DeWOLFE, Address, Philadelphia.
L. J. PIERCE, Trance Speaker. Address, (?)
R. D. CHAFFANT, Esq. Address, 336 Race-street, Philadelphia.

VERMONT.

AUSTIN E. SUMMERS lectures in the Trance State, as he is impressed by the controlling Spiritual Influences. Address, Woodstock, Vt.

Miss A. W. SPRAGUE lectures under Spiritual Influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address, Plymouth, Vt.

Rev. GUNTER SMITH will lecture on Human Magnetism, Clairvoyance, the Facts and Laws of Spiritualism, and all similar subjects wherever he may be called. Post Office address, South Shaftsbury, Vt.

Mrs. F. O. HAYDEN, Trance Speaker. Address, Burlington, Vt.

Mrs. M. S. TOWNSEND, Trance Speaker. Address, Burlington, Vt.

Mrs. M. S. NEWTON delivers lectures on themes connected with Spiritualism while in the Trance state.

OHIO.

JOEL TIFFANY, Esq. Address, Painesville, O.

Mrs. H. F. M. BROWN, Address, Cleveland, O.

L. S. EVERETT, Address, Cleveland, O.

ELIJAH WOODRUFF, Address, Cleveland, O.

Mrs. DA. BRITZ, Trance Speaker. Address, Cleveland, O.

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F. GALE, Address, Columbus, O.

W. H. CHRISTENSEN, Trance Speaker. Address, Grafton, O.

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J. E. MORRISON, Trance Speaker. Address, Cleveland, O.

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R. F. WILSON, long known as a successful lecturer on Spiritualism in the northern part of Ohio, will receive invitations to lecture in accessible places. He may be addressed, River Styx, O.

S. J. FINNEY, Improbable or Trance Speaker. Address, (?)

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Mrs. C. L. CALVIN, Pontiac.

Miss EMILY BENJAMIN, Fowlerville.

Mrs. C. M. TUTTLE, of Albion, Mich., a popular Trance Speaking Medium of three years' successful experience, will accept invitations to speak in places West—in Michigan, Indiana, Illinois and Ohio, and short distances East. Address, Albion, Michigan.

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ILLINOIS.

Rev. HERMAN SNOW, Address, Rockford, Ill.

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Dr. C. P. SANFORD, Speaking Medium and Normal Lecturer on Spiritualism, will respond to calls for public lectures. Address, Honeoyville, Columbia County, Wisconsin.

Dr. E. B. WHEELLOCK, of Rome, Jefferson Co., Wis., is prepared to lecture in proof and illustration of Spiritualism and its philosophy, to those who may demand his services.

NEW JERSEY.

G. C. STEWART, who generally speaks involuntarily, under Spirit control, will respond to calls to lecture on Spiritualism, within any convenient distance from this city. He may be addressed at Newark, N. J.

TENNESSEE.

Rev. J. B. FERGUSON, Address, Nashville, Tenn.

WHAT'S O'CLOCK?

"MODEST SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?"

This is the title of a pamphlet to be published by S. T. MUNSON on the 1st of August.

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The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscription, \$2 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 21st of July.

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To ADVERTISERS.—The wide circulation of the *Telegraph* now renders it a desirable advertising medium, and the proprietors will continue to occupy a limited portion of their space at the following rates. Twelve and a half cents per line will be the price for a single insertion; each succeeding insertion, eight cents per line. To those who advertise for three months, no extra charge will be made for the first insertion. Every advertisement must be prepaid to secure its appearance for the time it is expected to remain, and it will be discontinued when that time expires.

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ALBANY, N. Y.—A. F. CHAFFANT, 414 Broadway.
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Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.

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WHOLE NO. 277.

The Principles of Nature.

IMMORTALITY.

THE RESURRECTION OF THE BODY.

BY DR. J. T. CURTIS.

The following article was originally intended to be read before the Investigating Class, but was accidentally mislaid by the author.—Ed.

Our real life and our dearest hopes cluster spontaneously about the central hope of immortality. In the plane of our affections, therefore, we are even now immortal. Surveyed from their sanctuary, the objects and ends of our present experience seem shadowy and fading, and the imagery and purposes of our on-coming life are revealed in growing and substantial beauty. The very existence of death is to the tranquil realm of consciousness originally unknown; only later, the shrinking senses bear thither the report of this alarming historic fact, and rouse the inner self erect to meet or brave its impending fate.

The child, till he has made this discovery, basks in divine repose; he wakes to find himself linked to decay, and disinherited of peace. As youth and man, he learns slowly to separate from the mortal theater, by the chemistry of will, his schemes of good and his glimpses of truth, those seeds of future happiness, and to raise them, by its power, to his interior immediate presence and his permanent fellowship.

Day by day we illustrate dramatically this great catastrophe of our destiny, and, like saving ministers, snatch jewels of thought and feeling from our fleeting history, and place them among our sacred memories. Thus does our daily life involuntarily prophesy an existence surviving death.

The belief in immortality is not, however, in some minds commensurate with the hope or wish. To these death, as a spectacle, seems equally as imposing as life, and the exhibition of a force of equal power. It confronts them as proof that human existence is either a fortuitous incident, or else a means subservient to some profounder end.

This infidelity meets, as a rule, but little consideration from men who, from early habit and general tradition, regard a future life as beyond all doubt; but minds less trustful or less fortunate are anxious and dissatisfied until they have explored, with eager interest, such testimony as authentic experiences and unbiased thought submit to their inquiry.

Candid and sympathetic people find convincing proof of a life after death, in the uniform affirmation of it by mankind in all ages, recorded in writings held by wide report as sacred and avouched by illuminated persons or seers. Every impartial and well-balanced mind must admit the weighty importance of such evidence, as well as the fallacy of opposing arguments, based on the objector's personal exclusion from such revelation. Indeed, without such experimental proof, the acutest logic or the most profound metaphysics, howbeit they might convince the intellect, would never touch the heart and inspire that fine enthusiasm which robs death of half its despair.

But it is not uncommon both for believers and skeptics in immortality to deny the possibility of sustaining this doctrine

by logical evidence, the former from zeal for the authority of revelation, the latter from dread of the charge of credulity, or from prejudice. Such a conclusion, however, appears hasty and superficial. Independently of our involuntary association of great lives and heroisms with natures too expanded for death, or, so to speak, too noble for their mortal garments, we may find, on further examination, a simple, rational proof of the irreconcilable difference or alterity between our bodies and our selfhoods.

I say, for example, I see my hand; now, in this experience, I speak of my hand as my property, as distinctly and undeniably so, as if I were to say, I see my hat, or, in other words, in making this judgment, two facts or entities are spoken of—I and my hand. Now it must be self-evident that if my hand and myself, or I-hood, were continuously one and the same, there could have been no vision or no object seen, because, manifestly, no prolongation or physical appendages of the hand could see the hand; therefore it is plain that my hand, considered as a phenomenon or manifestation, is just as truly foreign to my self as a chair or table, and just as separable from my inmost self, apparitionally, as they. The subject or person who sees is plainly not the object or thing seen; hence my hand and my self are, in fact, two distinct realities.

I deduce from such considerations, the separate and separable existence of an inner and outer self; in other words, the existence of a soul as well as of a body, and that it is a fallacy to maintain that the fortunes of the two are necessarily linked in their future history.

Let us, however, commend this cheerless *a priori* or logical disproof of annihilation, or total decay, to the icy skeptic as his meager solace, and turn to other sources of more definite and more practical convictions touching immortality.

The belief is almost universal that at death the soul presently departs and enters upon its new existence in a light, aerial form, often designated as its spiritual body, which body is alleged to be in human shape perfected in beauty and imperishable as to duration.

In the long vista of history the departed have returned, and have revealed this new phase of existence, generally in rare visits, still more rarely in seasons of frequent appearance, signifying some great epoch in human destiny.

They only who have watched its charnel-watch can tell us the experience of death. Swedenborg reports that the new or spiritual body is composed of certain subtle particles derived from the corpse, which gather or determine to the selfhood at its extrication.

Perhaps there are few, who, contemplating this ethereal immortality, how true soever it be, have not at some time instinctively reverted to the present life and its material fixity, and "cast a longing, lingering look behind."

Through this aspiration we find already dimly born, the idea of an immortality of the body. Priests, poets and idealists have told us of humanity clothed in unfading youth—incarnate

divinity instinct with grace and power, in whose memories "a thousand years are as a day." The alchemist has sedulously sought this wondrous endowment in the product of the crucible, and the composition of an elixir vite. We read the gorgeous traditions of the Hindoos or the sympathetic mythology of the Greeks, and find the theater of life peopled with dazzling types of humanity, who impress us with a substantial living reality we do not feel when we think of our recently departed friends. The first affects us like a fact—the last like an idea.

We stand over the remains of the scholar or the athlete—men great in mind or great in physical strength, and feel that they were the tenants, not the lords, of that mysterious frame, just resigned to dust. The chemist and physiologist will tell us that its disorganized elements will ere long pass into new combinations, and become the component parts of other organisms replete with vigorous life. It is not then in these instances, that we find a corporeal immortality. Is, then, the great conception of a resurrection of the body a mere phantasy? This doctrine, it is true, is professed, in the famous creed of Athanasius, as an element of Christian faith, but to practical philosophy it appears an unprofitable dogma, and to the theologian only as a prophecy of the "rose-bearing future."

Difficult, however, as it at first seems to adduce a sober, historic illustration of this great event, we shall discover, on pursuing our inquiry, one lustrous instance which occurred nearly nineteen centuries ago—I mean Jesus of Nazareth.

To Christian hearers it should be unnecessary to adduce proofs in this case, of the fact, since the historians of his stupendous life have supported it by the most careful and direct evidence.

The mystic recognizes in this crowning event of the life of Jesus mere miracle, or in other words, no causes which connect him with humanity without, or with, the organic universe. He finds in Jesus, and for him only, a prescriptive Divinity. Jesus was born God; by a supreme fortune, his was a divine individuality.

Thus for the mystic, the incident has no scientific or intelligent meaning.

Let us now glance briefly at a class of facts which refer this great phenomenon to certain truths of physics:

All organic forms we find to be pervaded by the element of life. In a normal or natural condition, this subtle principle is in a state of equilibrium. By fasting, by watching, by self-mortification, this equilibrium is disturbed; and the subject, thus disciplined, induces a state of vital impoverishment or exhaustion. Now it is not difficult to understand, that when such observances are persevered in, this want or vacuum becomes at last so profound that surrounding organisms, receptacles of life or forms of matter, must suddenly impart of their relative superfluity, and restore the vital balance by an exhaustive shock.

These phenomena are perfectly analogous to those of electricity, as exhibited in natural meteorological changes and the experiments of the electrician, as well as to the experience of the

mean it in his relation to the magnetic subject. If the limits of this little essay would permit, I should bring corroborative instances of persons, who, in states of extreme vital exhaustion, or moral syncope, have in a moment been invitalized and resuscitated by a lightning shock, occurring during a storm—a fact well known to many physiologists. Indeed, on a miniature scale and by a less violent crisis, the magnetizer produces the same results in his patient.

In that mode of living which conforms to the natural sequences of the great cycle of life and its order of development and decay; in other words, when the individual lives in pure (or nearly pure) obedience to his natural or passionate appetites and their more physical laws, his *physique* grows, culminates, and declines in harmony with the career of vegetative life—his union with his vegetative physique (his natural man) constituting his mortal existence, and his death the reclamation of his material organism by forces operating upon it without.

In a natural life (habit of living) these forces, *ab extra*, evince themselves in all those passion-l moments, or moments, which actuate the man. In serving these, or co-operating with them, his own or proper life is passive; he is not an end but a means. Their cause lies without him; he becomes their subject or instrument, not their object. In apostolic phrase, his life is carnal or fleshly—its wages are death.

In resisting the passionate life, therefore, we resist death. Now this is precisely the triumph which Christ has achieved; it is a subjugation of death—a subjugation effected by his profound elimination of the natural life until he has passed the point of natural or material death, and become the recipient of a new and universal vital influx. That plane or phase of death, therefore, is defeated. By that great reflex wave of life which burst in on his last despair, his conquest over mortal fate was complete. To admit this is to affirm his corporeal transit into the spiritual world. It is a splendid physiological truth that man by the extreme self-renunciation can, at last, die and resuscitate, without surrender of the body.

The spiritual world is not another space-theatre; it is a post-mortal condition of the subject.

Hence to simple men, who saw but his outer self, Jesus continued to appear as a natural man; to the constellated Host, he stood revealed as a redeeming Christ, a divine Humanity.*

It may be objected that, if these views be correct, starvation and bodily suffering would also induce similar results; but it must be borne in mind that passive or involuntary privation simply hastens a natural death. It is self-subjection, it is will, which achieves regeneration and its concomitant divine life.

We can easily believe that the last act of a drama so terrible as the birth of divinity, fraught with the deepest crises in the laws of life, must have been attended by corresponding commotions in outer nature.

The historians tell us that when Jesus became divine, the sun was darkened; there were thunders and lightnings; the earth was rent by an earthquake, and the recent dead became re-animated and walked the streets.

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It is in this view I advance confidently the assertion that the doctrine of the resurrection of the body could never have been submitted as a principle of faith, respecting the resurrection of men in general, but only as a test point touching the divine resurrection of Christ.

As to the subsequent estate or condition of man elevated to the supreme height of a Son of God, I shall at present refrain from speculative inquiry. I close, therefore, with the remark that I have purposely avoided extended illustration of the ideas here advanced, not only from the want of time, but because it seemed best to suggest my thought with simplicity and directness, devoid of all irrelevant or rhetorical amplification.

UNIVERSOLOGY.—No. 12.

BY STEPHEN PEARL ANDREWS.

Unity, in governmental and social matters among men, consists of combination under a single leader for any purpose, and in any sense. It imports, therefore, with obedience, loyalty, devotion, fidelity, the corporative sentiment and co-operative action on the one hand, with supremacy, leadership, authority, dignity, rank, and despotic rule on the other; and with order and subordination throughout in the relationship of the governor and the governed. Hence, also, it imports with fidelity to law, devotion to "law and order," and with conservatism generally. It is mindful of Duty and forgetful of Personal Rights. It is religious, devout, pious and submissive.

Duality, on the contrary, in the form of Individuality, denies authority, asserts the rights of the individual as paramount to those of Society or the corporate association of individuals, vindicates the selfhood and equality of all men, and discards the assumption of superiority and the right to command. Duality is therefore the partisan of Equity, the assessor of personal and political Rights, and is in turn forgetful of Duty. It is irreverent, contumacious, rebellious, self-assertive, protestant, infidel, atheistic. It comports with the sense of self-respect, with liberty and with revolution, reform, and progression of all sorts.

Unity is the basis of the Unial Degree in all things; Duality of the Dual Degree. Trinity or the number Three, is the basis of the Terial Degree which is compounded of the whole of the two prior Degrees, not of a selection from each. It is the skeleton form or lowest aspect of Integrality. The Integral Order of government, which is also the true Order, and that to which the Progression of the race tends and to which it must come at last, is there one in one aspect, an absolute monarchy for the whole earth, in which the monarch shall be vested with more than all the authority ever yet wielded by any single individual; and in the counter aspect, a free, democratic republic in which the citizen shall enjoy the greatest practicable amount of Individual Sovereignty. The two opposite fundamental principles of Being—Order, the principle of Unity; and Freedom, the principle of Duality or Disconnection of interest and responsibilities—must each be pushed out to its ultimate, and then united and reconciled in a Higher Compound Harmony. The contest between these two principles in the political sphere, has hitherto kept the world in the midst of turmoil and revolution, a state of disharmony and unrest, which nothing but the discovery of Universal Science can terminate. The prevalence and antagonism of these two principles and the necessity for reconciling them in some way, in Church and State, and elsewhere, has been perceived by philosophers and sociologists heretofore. They have sought, however, for the most part to attain the end by proposing—and statesmen and the clergy have sought to do so, by imposing—arbitrary restraints either upon the extension of authority in the governors, or upon the extension of freedom in the governed. The true doctrine is not, however, Eclecticism, but Integratism. It is not a doctrine which takes a little of the principle of authority and a little of the principle of freedom, and by avoiding too much of either, seeks a just mean between them; but a doctrine which takes the whole of each and finds a higher plane of harmony for both. The number Three is not composed of a part of One and a part of Two united, but of the whole of One and the whole of Two reconciled in a new unity. The great Fourier has seen deeply into this principle, and propounded it as a whole Truth in the immortal formula of "UNIVERSAL VARIETY IN UNITY."

He did not, however, perceive with equal clearness, the relationship between the two subordinate principles of Unity and Duality or Variety, and the true order of reformatory movement in Society indicated by it. These particulars can only be discussed at large, after a full development of all elementary considerations. Sociology, standing however at the head of the mundane sciences, as Mathematics lie at their basis, cursory references to the development of principles in that sphere, will appropriately occur, as in this instance, from the first.

ESSENTIAL CONTRAST is the third of the fundamental principles previously mentioned. This requires some further elucidation. It is obvious that One and Two are contrasted with, and mutually contradictory to, each other. One is the opposite of Two, and Two the opposite of One. If number be assumed, then, as the most fundamental of ideas, it is rendered clear that the first development of thought is an essential opposition or

vital difference between elements. Equally obvious is it, if we go back of number to the concrete element or thing thought, which is unial, while the number is dual.

That which is One is a Whole. That which is a Two is a Whole made into Parts. The grand whole is the Universe. What relates to it is Universal, from the Latin *universus*, one, and *versus*, to turn, because the grand whole is conceived of as turning or revolving together. What relates to Parts is Particular or Particular; both these terms are from the Latin *pars*, a part.

Whole, Integer, Integral are synonymous. The wholeness of simple Unity is integrality in its lowest or most undivided form. Uniality and Integrality are thus related. The Universe as a whole is unial; viewed in its distribution into parts, it is dual.

Number, Oneness and Twoness is a purely ideal conception, born in the intellect and subsequent to the percept one of sensation upon which it is founded and to which it relates. It is only therefore, in the Logical Order of aspecting the subject, that Number is the true beginning point of Unial and general investigation. In the Natural Order, Sensible Impression is prior to Numeration.

Going back of Number, therefore, to the objectivity sensation, the first grand division of thought is into the conceptions of SOMETHING and NOTHING. When the Senses open upon External Nature an impression is produced through them upon the Mind, which impression is necessarily limited by the nature of impression beyond. If the eye, for example, perceives an object, as the full moon, for instance, the body seen produces an impression of the kind we call a sight. This so-called impression closely considered, consists of a real impression and a non-impression united into one. The real impression made by the moon, as an image on the mind, is surrounded by an absence of impression left by the vacance of space outside of and beyond it. The first is a Something, and the second a Nothing relatively to it, a Nothing so far as sensation is concerned. Every sensation whatever is compounded in a similar way.

The grand Something including all minor or relative Somethings and Nothings in unity with each other, is the Universe itself. The grand Nothing correlative to it, is the Absolute Nothing out of which the Universe is naturally conceived as having arisen and by which it seems to be surrounded, as a planetary globe floats in and is surrounded by fiat space.

These two ultimate elements of Real Being—Something and Nothing—are, again, the exact antagonisms of each other. Each excludes from its essential nature the whole of the other element. They are so truly opposite that it is impossible that we should conceive anything more truly so. Upon this primordial elementary distinction is based the fundamental and contrasted attribution of Positive and Negative;—the most universal of all real attributions, and one which is essentially and necessarily included in every possible conception.

The Universe, as a whole, is conceived of as contained within the circumambient Nothing or Pure space. Something or the Positive Element of Being, corresponds therefore to Inness, and Nothing or the negative Element to Outness. In and Out are, then, the primary relationship of the Elements and Constituents of all Real Being. The universal of the organic distribution of Substances in Space is into Interior and Exterior, or Inness and Outness. Inness corresponds with Center which is One or a single point, and Outness with circumference, a circular series of points, which is Many; the least representative of which is two. This relationship differs essentially from Upness and Downness, Backness and Foreness, Leftness and Rightness. These are special or particular determinations or single directions in Space, while from In to Out may be in any direction whatsoever, whether Up or Down, etc.

Inness and Outness are also exact antagonisms, or the opposite of each other.

We have assumed above, that the Something or Internal Element of Being is Positive, and the External Element, Negative. The etymological derivation of the terms Positive and Negative, indicates also the same thing. This is only true, however, with reference to the Natural Method of aspecting the subject. The Internal Something is logically conditioned in the external Nothing. It is surrounded by it, floats in it as in a menstruum, and rests upon it as a basis or ground. A ground or basis, what sustains or supports, is, in the Logical Method of aspecting, Positive, and that which is sustained or supported is Negative. Hence in the Logical point of view, the primitive

* Every one who reads sacred writings, whether of Christian or alien revelation, with profound attention and earnest reflection, must be satisfied that a redeeming Christ, although a majestic humanity, is nevertheless a satellite compared with the Creative Christ or Archetype of our race.

mesmism in his relation to the magnetic subject. If the limits of this little essay would permit, I should bring corroborative instances of persons, who, in states of extreme vital exhaustion, or mortal syncope, have in a moment been invigorated and resuscitated by a lightning shock, occurring during a storm—a fact well known to many physiologists. Indeed, on a miniature scale and by a less violent crisis, the magnetizer produces the same results in his patient.

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Going back of Number, therefore, to the objectivity numbered, the first grand division of thought is into the conceptions of SOMETHING and NOTHING. When the Senses open upon External Nature an impression is produced through them upon the Mind, which impression is necessarily limited by the absence of impression beyond. If the eye, for example, perceives an object, as the full moon, for instance, the body seen produces an impression of the kind we call a sight. This so-called impression closely considered, consists of a real impression and a non-impression united into one. The real impression made by the moon, as an image on the mind, is surrounded by an absence of impression left by the vacance of space outside of and beyond it. The first is a Something, and the second a Nothing relatively to it, a Nothing so far as sensation is concerned. Every sensation whatever is compounded in a similar way.

The grand Something including all minor or relative Somethings and Nothings in unity with each other, is the Universe itself. The grand Nothing correlative to it, is the Absolute Nothing out of which the Universe is naturally conceived as having arisen and by which it seems to be surrounded, as a planetary globe floats in and is surrounded by finite space.

These two ultimate elements of Real Being—Something and Nothing—are, again, the exact antagonisms of each other. Each excludes from its essential nature the whole of the other element. They are so truly opposite that it is impossible that we should conceive anything more truly so. Upon this primordial elementary distinction is based the fundamental and contrasted attribution of POSITIVE and NEGATIVE:—the most universal of all real attributions, and one which is essentially and necessarily involved in every possible Conception.

The Universe, as a whole, is conceived of as contained within the circumambient Nothing or Pure space. Something or the Positive Element of Being, corresponds therefore to Inness, and Nothing or the negative Element to Outness. In and Out are, then, the primary relationship of the Elements and Constituents of all Real Being. The universality of the organic distribution of Substances in Space is into Interior and Exterior, or Inness and Outness. Inness corresponds with Center which is One or a single point, and Outness with circumference, a circular series of points, which is Many; the least representative of which is two. This relationship differs essentially from Upness and Downness, Backness and Foreness, Leftness and Rightness. These are special or particular determinations or single directions in Space, while from In to Out may be in any direction whatsoever, whether Up or Down, etc.

Inness and Outness are also exact antagonisms, or the opposite of each other.

We have assumed above, that the Something or Internal Element of Being is Positive, and the External Element, Negative. The etymological derivation of the terms Positive and Negative, indicates also the same thing. This is only true, however, with reference to the Natural Method of aspecting the subject. The internal Something is logically conditioned in the external Nothing. It is surrounded by it, floats in it as in a menstruum, and rests upon it as a basis or ground. A ground or basis, what sustains or supports, is, in the Logical Method of aspecting, Positive, and that which is sustained or supported is Negative. Hence in the Logical point of view, the primitive

* Every one who reads sacred writings, whether of Christian or alien revelation, with profound attention and earnest reflection, must be satisfied that a redeeming Christ, although a majestic humanity, is nevertheless a satellite compared with the Creative Christ or Archetype of our race.

Nothing out of which the Universe is conceived to have arisen or been created, is Positive, and the Universe itself, as product or offspring, Negative. The Natural and the Logical aspect of Being are, therefore, likewise Antagonisms to each other.

Again, in the Natural Order, the Universe is First, and the Primitive Nothing Second; in the Logical Order the Primitive Nothing First, and the Universe Second. Firstness and Secondness are likewise Antagonisms.

All of these couples of elements, or of the terms of a relationship—Wholeness and Partness, or Universal and Particular, Positive and Negative, Inner and Outness, or Internal and External, Natural and Logical, and Firstness and Secondness—are merely re-appearances in new forms, of the Primitive distinction *One, Two*, or their real counterparts, *Something, Nothing*. All the primary distinctions and grand distributions of Thought and Being, or of the In-world and Out-world are the same thing. All minor distinctions and distributions are merely re-appearances in minor forms of the same primitive distinctions and distributions. All things in nature revert therefore to the primitive *One, Two*, and their compound Unity, in *Three*. This is the Trinity in Unity of Universological Science which corresponds to that of the Theological. In the language of the great Swedenborg, "All things are contained in the least thing." This "least thing," is the relationship between the First Two Numbers of the Numerical Series—between *One* and *Two*. Whosoever is wise enough to understand the knowledge that is folded up, germinally, in this single and yet infinitely compound relationship between *One* and *Two*, will possess all knowledge. Its unfolding into real being constitutes the whole Universe, in its particular manifoldness and infinite variety. Among the essential properties of this relationship is the inherent antagonism of the terms of the relationship, however viewed. It is this inherent antagonism which is the basis of the Principle now under exposition, and which I have designated "Essential Contrast." The actual contrasts which exist in Nature are not, however, all antipodal or exactly antagonistic. The Principle, which is always the same in essence, admits of a variety of Degrees in its application. This diversity of manifestation will be illustrated and explained elsewhere. It is the primitive and fundamental example of the operation of the Principle which is found in the direct contradiction of the First Elements of Being—the original *Something* and *Nothing*; and in the primitive forms of their existence, namely, *Oneness* and *Twoness*.

"LET THE DRY LAND APPEAR."

Here is a very curious fact very recently ascertained: If we elevate a terrestrial globe until the Arctic and Antarctic circles are tangent to the wooden horizon, and then cause the globe slowly to revolve, we shall find that a majority of the lines of elevation in the earth's crust, i. e., coast lines and mountain ranges, will, either as they rise or as they go down, coincide in passing, with the wooden horizon. For example; the main coast of the United States tending northwest will, if carried on in a great circle, graze the Arctic circle, and the coasts of Florida and Labrador tending northwest, will graze it on the other side. The same is true of the east coast of South America and Africa, the coasts of the Red Sea, of Italy, of the Black Sea, of Hindostan, of New Zealand, etc. The Arctic and Antarctic circles are also coast lines, being always tangent to the horizon. It is almost impossible to exaggerate the importance of this fine discovery, proving, as it does, that the obliquity of the ecliptic has been essentially unchanged since the dawn of creation, and that solar heat was the agent to carry out the command on the "second day," "let the dry land appear." The line of separation between light and darkness, between solar heat and the coolness of night, traveling daily for two months in summer, and again for two months in winter, in such a position as to coincide in passing with the lines of upheaval, indicates unmistakably that it was connected with the determination of their lines, the slight expansion and shrinking being sufficient to determine the line of rupture of the crust.

R. K. B.

IRON CHURCHES.—Iron churches, seventy feet long, forty feet wide, and twenty feet high, capable of accommodating seven hundred persons, and costing about \$5,000 each, have been erected recently in the neighborhood of London. They are lined with wood, which is covered with canvas and papered. They can be taken down and moved to other locations, if desired. Movable churches must be very desirable to our New York Christians, who move with the fashions. J

ENTRANCE OF THE SPIRIT WORLD.

"When any person enters the spiritual world after death, which is, for the most part, on the third day after his breath had ceased, he appears to him as in a similar life to that in which he had been in the world—in a similar house, chamber and bed—in a similar dress, outer and inner—and in a similar household society. If he had been a king or a prince (he appears to be), in a similar palace; if a peasant, in a similar cottage; rustic things surround the one, splendid things the other. This happens to every one after death, in order that death may not appear as death, but as a continuation of life, and that the ultimate of the natural life may be the primary of the spiritual life, and that the soul may hence advance onward to its goal, which will be either in heaven or hell. That such a similarity in all things should appear to the recently deceased, is because there remains to them the same mind that they had in the world, and because the mind is not only in the head but also in the whole body, therefore the body is similar to it, for the body is an organ of the mind, and is continued from the head, consequently the mind is the man himself, but then not a material man, but a spiritual man. And because the man is the same after death, there are given, as to the ideas of his mind, similar things to those which he had at home in the world; but this continues only for the space of a few days. That the mind is in the whole body, and is the man himself who lives after death, appears manifestly from the instantaneous speech of the mouth and action of the body, flowing from the will and thought of the mind, for the mouth instantly utters what the mind thinks, and the body instantly executes what the mind wills. The erroneous belief that man lives after death as a mere soul or mind, and that not under the form of a man, but under the form of a breath or respiration, or a bubble of air, has arisen from man's not knowing that the mind constitutes the interior form of the whole body. When the new comers into the spiritual world are in this first state, the angels approach them, and give them joy of their happy arrival, and at first have great pleasure in thus conversing with them, as they know that they think nothing else; but that they are yet living in the former world; wherefore they ask them what they think of the life after death, to which the comers reply in accordance with their previous ideas—some, that they do not know; some, that men are Spirits, or etheral forms; some, that they are transparent aerial bodies; some, that they are flying phantoms, of which a part inhabit the ether or air, a part the waters, and a part the middle of the earth; and some that souls are, like the angels, in the stars, while others deny that a man lives at all after death. Upon hearing this, the angels say, 'Welcome hither, we will open to you something new, which you have previously neither known nor believed—to wit, that every man lives a man after death, in a body altogether as he had lived before.' To this the novitiate Spirits reply, 'That is not possible; whence has he a body? Does not his body lie, with all that belonged to it, lifeless in the sepulcher?' To this the angels pleasantly respond, 'We will give you ocular demonstration (of the fact).' They then say, 'Are you not men in a perfect form? Look at yourselves, handle yourselves, and yet you have died from the natural world. That you have not previously known this, is because the next state of life after death is altogether similar to the last state of life before death.' On hearing this, the new guests are struck with amazement, and from the joy of their hearts exclaim, 'Thanks be to God that we still live, and that death has not blotted us out of being!' I have often heard that novitiates are thus instructed respecting the posthumous life, and that they are thus rejoiced in their resurrection."—Swedenborg's *Spiritual Diary*.

BIBLE EVIDENCE OF SPIRITUALISM.

All who are conversant with the Old Testament are well aware that it is abundantly supplied with accounts of Spirit manifestations. It commences with stationing a Spirit at the gates of Paradise, with a flaming sword. Angels next appear to Abraham and promise him a son, and to Lot and predict the ruin of Sodom. A Spirit speaks to Hagar in the desert. Spirits appear to Jacob, and to Joshua on the plains of Jericho. The prophecy of Zachariah is full of visions of angels; and from Genesis to the close of the Jewish Scriptures, trances, visions, interpositions of angels, Spirit voices, and healings of the sick, constitute the most prominent feature. Thus much for the Old Testament; the New is equally supplied with evidence of Spirit presence and power to commune with man on earth. An angel appeared to Zachariah and predicted the birth of Christ. The Jews who saw Zachariah come out of the temple, after having remained in it a longer time than usual, remarked that he was struck dumb, and had no doubt that he had seen an angel. Angels appeared to shepherds and made known to them the birth of Christ. A Spirit told Joseph to retire into Egypt, and subsequently informed him of the death of Herod. After the temptation of Jesus, angels brought him food. When Jesus suffered in the garden of olives an angel came and consoled him. After the resurrection, angels appeared to the women at the sepulchre. In the Acts of the Apostles, we find recorded numerous instances of Spirit presence. Spirits appeared to the apostles as soon as Jesus had ascended, and an angel opened prison doors and gave the victims of persecution their liberty.

In this book we are told that the law was given to Moses by the ministration of angels. St. Peter was delivered from prison by an angel, who led him for some distance and then disappeared. Peter knocked at the door of a house in which were his brethren. They could not believe it was he; they thought him fast in prison; so they said it was his angel that knocked and spoke—a pretty good evidence that they believed in Spirit-rappings, and were quite familiar with them, too, for they evinced no surprise, but calmly said, "that is an angel."

At another time, while Mary was exclaiming against Peter, the Pharisees said, "How do we know if an angel or a spirit hath not spoken to him?"

An angel appeared to St. Paul, and urged him to go to Macedonia and preach. St. John speaks of seven angels presiding over the churches in Asia, and likewise relates numerous forms of Spirit presence. He saw Heaven opened, and his account is precisely the same as those given by thousands of the present day; and he was shown those things by a Spirit just as they are shown to individuals now, and leaves us a record of who that Spirit was. It was not God, neither Jesus, but it was one of his "fellow servants," and of his brethren, "the prophets."

We have merely given a few of the hundreds, and we think we may say thousands, of evidences contained in the Bible of the presence of Spirits and of their ability to speak to man, and with and for him; and, bearing ever in mind that God and his laws are unchanged and immutable we claim that "angels" and "spirits" have the same power to-day, and will exercise it, if man on earth will allow them to. The arguments used by the clergy, and all others who write or speak against modern Spiritualism, will apply with equal force to every instance of Spirit manifestation mentioned in the Bible. If they destroy the Present, they likewise destroy the Past. Would it not be well for our opponents to consider this fact, and move with cautious steps, lest in their zeal they trample upon what they admit to be the "Word of God."—*Banner of Light*.

HUMAN LIFE.

TO THE EDITOR OF THE TELEGRAPH:

Man is a type of the race, and human life is like the streamlet that rises upon the mountain side, bubbling up clear and pure from the earth, and starting on its course down to the valley. As the little stream runs down, it passes at times through smooth channels, and is almost imperceptible; then leaping over rocks, it sends its glittering spray away in the sunlight. We trace it on, swelling in its course, and becoming a strong current, passing at times through a soil in which its waters shall become turbid and muddy, then dancing over rocks and precipices, till perchance it becomes a broad river, on whose bosom floats the white-sailed fleets of commerce, or the fierce and booming ships of the warlike navy. Finally it loses its life in the ocean (a fair emblem of Deity) having fulfilled its mission. So is human life; pure and clear, but weak in its beginning, but gaining strength as it moves onward, and presenting the varied forms that are seen in the water-course, some running along, foaming and dashing, and keeping all around them in excitement; others passing along quietly like beautifully meandering streams that water the earth and fertilize the soil, and mark their course by the rich verdure that sparkles with the beauteous gems of earth's bright flowers; others rushing on through life have their waters made turbid and are thus the victims of unhappiness; others, in passing over the rocks of adversity, are made clear and pure—but each one may see wherein is his picture.

H. T. C.

PHILADELPHIA, July 24, 1857.

TROUBLE AMONG THE CATHOLICS.—The two following suggestive items we take from the columns of the Boston *Investigator*:

A Rebellious Priest.—An Austrian priest M. Braun, of the diocese of Passau, has been excommunicated for refusing to read in his church the bull of the pope in reference to the Immaculate Conception. He has published a book in which he boldly charges with heresy all who have received the dogma, including the pope. He says that thousands of priests, if they dared, would act as he has done.

Hopeful.—The leading organ of the Romanists in Bavaria, complains that the Catholics read more Protestant than Catholic papers; that there is no Catholic party in the legislature; that the Catholic associations have nearly died out, and that the people show but little interest in questions of vital importance to the church. Three Roman Catholic papers have been discontinued since the new year, and the editor of another has been compelled by the Archbishop to quit, for apologizing for the assassination of the Archbishop of Paris. The king has filled a number of vacant chairs in the University of Munich with Protestant Professors, as there were more eminent scholars among them than among the Romanists.—*Grand River Times*.

WAS ST. PAUL MOUNTED?—A curious question has just been started by our recondite friend, *Notes and Queries*: Was St. Paul on horseback at the time of his conversion? and what authority had the old painters for invariably depicting him as falling from his horse? We suspect many popular conceptions of Bible facts are due to the painter and the poet. Certainly Milton is answerable for much, and "Paradise Lost" mingles strangely with our memories of the first chapter of Genesis, where, by the way, Satan (or the Devil) is never once mentioned.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, AUGUST 22, 1857.

To our Numerous Exchanges.

In the first number of the present volume of the *SPIRITUAL TELEGRAPH*, we addressed the following to exchanges: "From the peculiar nature of our enterprise, and of the subject to which our Journal is mainly devoted, it will be readily perceived that comparatively few of the public newspapers are specially serviceable to us. We shall, however, be most happy to exchange with as many of our contemporaries as may desire the weekly visits of our paper to enable them to keep their readers informed of the incidents and progress of the spiritual movement, and of the unfolding phases of this new power or influence by which communication is established between man on earth, and the inhabitants of the Spirit world."

With this number we suspend our exchange with several of our contemporaries who seem not (so far as we have observed) to have felt sufficient interest in Spiritualism to notice it or this organ of its facts and philosophy.

DULLNESS.

Mr. Byles has been so good as to inform us (and they know a thing or two in and about Boston), that "the ghosts are desperately dull dogs." How he found it out he does not inform us; but we should be inclined to agree with him, were it not that there are strong grounds for supposing that most of the latent dullness in the universe had finally got itself incarnated in certain mundane worthies, who assimilate the species *granny* rather than ghost, and belong to that numerous and highly respectable class of philosophers who build conclusions without premises, and when it rains facts, do one and all hold their dishes bottom up. *Vide* the well-preserved specimens recently "on show" at Cambridge.

We stand ready to make a cheerful renunciation of our share in the territory beyond Jordan, if Mr. Byles can match those earthly specimens of dullness by a manifestation of it from beyond the clouds which brood over that modern *dépôt* of science and philosophy, where they manufacture it to order. We enter our humble protest against this charge of Mr. Byles. Coming, too, from a section of our glorious Union where dullness is indigenous, and notwithstanding the backwardness of the season, has put forth a growth this present year, which promises the richest harvest that has been realized since the days of Salem witchcraft, it looks as though he may have already secured a small portion of the green crop for home consumption. We think he was slightly under its narcotic influence when he made that last prescription for the prevention and cure of Spiritualism.

To be sure, the drug he recommends is well known to the theological *Materia Medica*, and its virtues have been thoroughly exemplified in many desperate cases, but, strange to say, Mr. Byles can't take it himself. He knows whole "villages where Spiritualism was furiously epidemic for a while, but from which it has entirely departed," through the efficacy of his panacea, whilst not one grain of the blessed balsam finds its way down his throat, but instead, he goes on from month to month spreading the infection, for no other apparent reason that we can see, than the rather barren glory of letting the world into the secret of how easily the disease may be cured if it will only take his medicine. Mr. Byles farther informs us, that the drug which cures Spiritualism is known to the vulgar by the name of "BEING TREMENDOUSLY LET ALONE."

For ourselves, we doubt both the practicability and the value of that drug. We doubt its practicability because, first, Mr. Byles himself can't swallow it; and secondly, from what indications we can gather of the condition of the public stomach, most other people will not. It seems adapted only to such unfortunate patients as are in the collapsed state of dullness, and they, being past all hope of resurrection, don't need it. We are dubious concerning its value, for the reason that, on the authority of history, it creates a worse disease than it cures. Why this is so, we can not say. Whether, as the profound Mrs. Nicholby remarked of the St. Crispin suicides in France, it must be "something in the leather," or whether it be a per-

verse tendency in human nature, to confound all science, we are unable to tell; but so it is.

Exemplum: We learn from an old book, often read, but little understood, that once upon a time "a delusion like Spiritualism," very like it, we may say, infested certain villages as well as some large towns in that portion of the eastern continent known as Asia. In one of these rural districts called Galatia, we believe, they made trial of the remedy in so early a stage of the disease, that its effect was observable during the lifetime of the historian, and so "tremendously" has it been applied since, that it not only swept the "delusion" from the infected districts, but the towns and villages along with it, so that the modern traveler, instead of finding these once renowned places on the face of the earth, finds only their names on the pages of history.

Again: We learn from the same old book that, a few years prior to this Galatian administration of Mr. Byles' antidote to Spiritualism, a somewhat conspicuous member of the fraternity of what he styles "dull dogs" made his appearance one morning by the "sea of Tiberias" to some fishermen, and bawled (as Mr. Byles would probably say) to one of them three separate and distinct times, this ponderous message, "Feed my sheep!" Now, it is a well-settled fact that this silly affair, together with many others in the same series, soon began to be "let alone," and so "tremendously" have they been "let alone" of late by certain Christian gentlemen of Boston and other places, that now the religious current sets in favor of selling his "sheep" in place of feeding them, with what result, we may partly guess.

Moreover, if Mr. Byles can muster the courage to consult the ecclesiastical department of his "library"—and we admit it requires a man of nerve to do it, by reason of its being the very kernel of "dull dogs"—he may glean the information in a roundabout way, that soon after Christianity became thoroughly cured of the "delusion of Spiritualism," it became afflicted straightway with every possible *ism* that inverted ingenuity could devise or imagine. So dire was the affliction that it was found necessary in extreme cases to saw the patient in two, in order to save his life. Some doctors essayed the pinching of the disease out, with a pair of red hot tongs. At one time roasting and boiling was a very fashionable prescription. From these data and a thousand others at hand, we have drawn our conclusion that Mr. Byles' panacea does not work well, and that, had it been taken a little less "tremendously," or, better still, not taken at all, such a medley of absurdity, dullness, cruelty and disaster as causes the student to blush and set his teeth while endeavoring to master the philosophy of church history, never could have existed.

The picture of a sick monkey administering "Nux" to a dying dog, might be suspended from the walls of our libraries as the faithful exponent of a thousand years of the reign of ecclesiasticism. Nor are its effects yet passed away. Christianity, with its bowels tortured by the stale nostrums of Ecumenical Councils, "Thirty-nine Articles," and "Saybrook Platforms," is rapidly passing into the *coma* of materialism as to faith, and as a necessary consequence, of every conceivable abomination as to practice. Mr. Byles' drug is no new discovery; it has been "well shaken and taken" over and over again, but it somehow has the trick of operating the wrong way.

But we wish to be serious for five minutes or so, and while in the mood, we will take a friendly seat with Mr. Byles in that same library of his, and, by his permission, propound a question or two. For instance, we would respectfully ask, whether Nature, through her own impulses within the soul of man, does not suggest certain grave questions which that library can never answer! One may feel tolerably safe, we think, in the conclusion that Nature would not suggest a problem and then withhold the necessary elements for its solution; nor ask a question that ought not to be answered as soon as we can make it convenient. Nature is an incessant "Spirit rapper," and she does daily rap out questions which, if the library can not solve, perhaps experience may. She does gently insinuate by rapping now and then on a mahogany box, generally from two to about six feet long, that Mr. Byles with the rest of us is hastening to the grand parade of "dull dogs" which he so deprecates in the distance. Is it not pertinent, therefore, to inquire how dull a "dog" he will be! and would it not be wise, though not apparently agreeable, seeing his books shed nothing but darkness upon that question, to take a nearer view

for himself, if for no other reason than just to ascertain whether or not they have been correctly represented?

It is beautiful, no doubt, to make the voyage from one's easy chair, to "the enchanted island of Miranda," or to feel on one's cheek the breath of Juliet's passion as it mingles with the night air beneath "the silver tipped trees of old Capulet's garden?" But would not a knowledge of the law that will explain to us *Shakespeare's self*, be more beautiful as well as useful? The law by which the "vagabond" of the sixteenth century could sound the very depths of the human soul, and lay bare its mysterious passions in their varied phases of gentleness and of power, with a hand so steady and an eye so true, that the far-off thinker will stoop from the mountain top of the ages yet to be, to accept his formulas and do reverence to his truth—*that law*, my brother, can your library furnish it?

When Spurzheim had introduced the new science of mind to the savans of Edinburgh, you may recollect a pilgrimage to the grave of Burns, to interrogate the inanimate skull with respect to the mystery of his genius, and to gather from it the needed elements wherewith to solve that miracle of song. They have not solved it. Their science is based on facts, but its domain is too narrow to explain the wonder. Can you? And yet the light that can reveal to us Shakespeare and Burns, will show us so much more that is of vast importance. Isaiah and Jesus, Socrates and Cicero—the past, the present, and the future of men—stand all unveiled to the eye that can see by the light of its own experience. The eye that is without that light, can see nothing but "dull dogs" anywhere. Take, by way of illustration, the "ghost story," recited in the last chapter of St. John's Gospel. Like all genuine Spirit manifestations, either ancient or modern, it consists of a few simple elements only, and these seen in the light of the library by a mere college trained eye, are significant mainly of disgust and dullness, whereas; seen in the light of experience—in the light of similar phenomena of present occurrence—that is to say, *seen to be a genuine fact*, and not a mere incomprehensible *sham fact*, as the owls and bats of the library see it, if they see at all—that mere "ghost story" will solve the most earnest problems of the soul.

It is a perfect antidote to dullness, and is invaluable as a detector of it. If Mr. Byles will but apply it to his Quartos of theological lore, he will be rejoiced to see the best of them shrink into mere pamphlets, and the remainder he will dismiss from his affection as *unmatchable in dullness*, save by the stupidity that holds them in esteem. Talk of dullness. Here is a Spirit who, in one familiar colloquy with his friends on earth, states the whole body of divinity about which churchmen make themselves ridiculous, in three words, "FEED MY SHEEP." Each particular act and utterance of that and all subsequent Spirit manifestations which a sound discrimination has been able to verify, is a *pungent satire* on the councils and creeds of scholastic theology, and as such we commend Mr. Byles to their better acquaintance.

THE PIC-NIC AT WINFIELD.

The gathering of the friends on Thursday was respectable in point of numbers, and the day, in the main, passed off very pleasantly. The grounds, kindly proffered for the purpose by Mr. Hoyt, consist of a thick-set grove of small trees and brush, on an undulating surface of considerable extent; and traversed by foot paths, as though the wood-nymphs had long been familiar with its umbrageous retreats.

But the early morning had been rainy and the woods were damp, which occasioned some grumbling and more merriment among those who first arrived. Without stopping to reflect that the sun is a glorious in upon the arrangements of the host, who, with some labor and expense, had cleared a sort of natural amphitheater of its underbrush, and fitted it with seats, and bore off a considerable portion of the *furnishing* into the adjoining fields. At eleven o'clock, the company were dispersed in coterie about the orchards and pastures, and through the grove, presenting, we have no doubt, a very life-like picture of a scattered camp of gypsies.

In order to concentrate all the little unpleasantnesses there were to mar the day, into one compact space, we will here remark that there was a little dash of Vandalism exhibited by some persons in different parts of the grounds, in mutilating the trees—a piece of thoughtless unkindness, to say the least, toward the gentleman who had so generously thrown open his house, his larder, his orchards, and his grove, wooded fields alike, without charge, for the free enjoyment of his friends.

At half past eleven, the company was called to order in the grove, and the conduct of the day placed in the hands of a committee of five, of whom Wm. R. Prince, Esq., of horticultural celebrity, was chairman. First of all it was determined—for Spiritualists, though satisfied they have Spirits, have also bodies as well—to replenish, by

material means, the duplicate man; and for this purpose a room of an hour was voted. Immediately tables sprang up in the little cozy nooks among the trees, as though by enchantment, spread with flowers and a liberality and variety of viands, equally charming to the artist and the epicure. Whatever of haze or clouds had obscured the mental sky before, it was evident now that they were gone. The dinner magicians had put them to flight; and whatever may be said of man as a mortal and a thinking being, it was clearly demonstrated then that he is at least an eating animal; and that to eat, is with him, and the well-being of his happiness and humor, a very prime necessity, indeed.

On re-assembling, the speaking commenced. Dr. Orton took the stand, and was followed by others—four or five in all—but crowded, as we are for space, we can only present a brief abstract of one or two of the addresses which the occasion called forth.

DR. ORTON'S REMARKS.

The pretense on the part of the opponents of Spiritualism, that Spiritualists are introducing some strange new thing into the world, is unfounded. All nations in all the past centuries have believed in the possibility of a communication with the spiritual world, and have furnished reasonable facts in support of their belief. It thus appears that our opponents—the denying scientists and clergy—are the ones in truth occupying new ground; and accordingly, if the argument is entitled to any weight, it is against them.

But what would they have us do with those facts? What would they have us do with the facts we ourselves have witnessed? Would they have us deny them? pronounce them humbug, the phantasies of a disordered imagination, and leave them? The Speaker could not consider this either manly or honest. He related some incidents in his own experience. He had witnessed intelligent ideas and well-formed sentences rapped out on a table, professedly by a Spirit. He had seen the same table, professedly by the same force, without a human hand touching it, raised aloft and borne over the heads of the company, and afterward brought back again to its place. When alone in his room, he had requested a Spirit to influence his hand, and had had his hand and arm made rigid, and with his eyes turned away; had had a distinct word written through his fingers, of which he knew nothing until he afterward read it on the paper. He had been taken hold of by Spirits, in company of others, and also when alone; and had felt their hands as distinctly as he could feel a hand of flesh and blood. He had seen them, or supposed he had, in a great number of instances; sometimes faintly, but generally with sufficient clearness to enable him to distinguish the individual—for Spirits are still individuals—and at other times, in the most brilliant light, he even saw, when every feature, every hair, and every fold of drapery, was as sharply defined to the sight as it is possible for any substance to be. He had also heard them speak; generally he was conscious, not to the external ear, but in a way equally well to be understood; but sometimes they had addressed him clearly and sonorously as with a human voice.

Again, he asked, what was to be done with these facts? They had occurred to him in his experience—what was he to do with them? To his mind there was but one course for an honest, candid man to pursue. He must accept the facts, and equally the conclusions which the facts establish. No other course was open to him. No other honorable course could be pursued by any one.

As there were reporters present, the Speaker desired to make one or two points, which he hoped they would present clearly in their reports; for Spiritualism and Spiritualists were very poorly understood by the world. All Spiritualists, he believed, conceded that the Bible was in some sense, and to some extent, an inspired book; but there was an increasing class among them who believe it to be the word of God—who believe that Christ was divine, in the highest sense, and in the necessity of redemption through him. Of this class he was one; and he believed the tide of Spiritualism was setting in this direction.

The nature of the spiritual platform was also worthy of the notice of the world. Hitherto the classes of persons called Orthodox and Infidels, have stood at arm's length from each other, and amused themselves by hurling clubs and stones; and too often even the Orthodox have presented but a little better spectacle among themselves. But the first article in the spiritual creed—in the creed of a sect which has no creed—is, that every one has a right to his own thoughts; and that those thoughts, when honestly uttered, are entitled to a courteous reception and consideration on the part of others. All Spiritualists claim to be searchers after the truth; and hence it follows

that those who are called Orthodox and those who are called Infidels, can come together in peace, and compare opinions and learn from one another. Hence also it is that our papers—the Spiritualist Journals of the land—while they shrink from the examination of no question, however great or sacred in its nature, present in the same sheet great diversity of views—the article of the Orthodox thinker, without quarrel and without offense, standing side by side for comparison and light with skepticism in all its diversity of grades.

Such is the spiritual platform, a free and catholic platform in the widest sense, which is destined to become universal and furnish a theater for the rational and peaceful settlement of all questions which interest mankind.

Mrs. French followed, in one of her eloquent outbursts, which, had we the space, we should doubt our ability to report from recollection solely. She was succeeded by Mr. Hoyt, the host, in some brief and modest remarks, referring to his own interesting experiences and opinions. A gentleman among the audience, whose name we did not learn, also spoke. He was followed by Rev. Mr. Beuning, and with an abstract of this gentleman's speech, we must conclude.

MR. BEUNING'S REMARKS.

Revolution is the universal precursor of progress! There is a tendency in history to reproduce itself! The world's history is seen in epochs! God always reveals himself upon the plane of our own development. Man can only understand spiritual truth from his own spiritual stand-point. The mind is so constituted that it needs more than a subjective revelation; it needs something outward and objective—something that appears to the senses. The Bible is a revelation from God; inspired, but not plurally inspired! It was written figuratively, and contains revelations to man suitable to the plane of his development at the time of giving them. But the Bible is unlike all other books; it has in its beautiful figures, symbols and correspondences, a continuous divine revelation. God writes in language universal to himself. Hence, when the Bible is properly understood, and viewed from an elevated spiritual position, it is a picture poem of the divine mind, and the divine ideas live and breathe in its fine and beautiful verbal expressions.

The past is a great spiritual history. All the great truths of the Bible are being reproduced now; and if we will study and understand them, we shall find that they illustrate and explain many portions of that book hitherto deemed mysterious. The different reforms in all ages have encountered the same kind of opposition, and from the same class of spiritually unprogressed minds. Reformers are commonly deemed mad, and only fit subjects of the lunatic asylum. This was the case with John Wesley, Fulton and Benjamin Franklin. All reforms have been heretofore baptized in blood, and the John the Baptists have been cruelly beheaded in one form or another. Spiritual manifestations are not new; they have been more or less in all ages of the world, just as men were prepared for them; but this is now the living age, the age of almost universal progress, the living age of divine inspiration. Arts and sciences have progressed wonderfully; the world is filled, electrified with wonders; onward, onward! progress, progress! is the order of everything, except the Christian Church and the Cambridge Professors. One cries out, Devil, Devil! the other Humbug, humbug! "stupendous fraud!" Alas, alas! they are to be pitied.

I am a Spiritualist; have been a Christian Spiritualist for over thirty years! With regard to these modern manifestations, I think I have seen them in all the forms I have ever heard them spoken of. I know my friends live in the spirit world—it is not a matter of faith, but of absolute knowledge—just as I know you are before me now. I have seen them, handled them, conversed with them in their own familiar voice, and therefore it is not a matter of belief, but of delightful knowledge! I too shall live forever! Glorious truth! They live, Jesus lives, God lives; therefore I shall also live! O, the joys of immortality and eternal life—who can understand this truth, who can comprehend it? God alone can fully understand and comprehend it!

With regard to physical manifestations, so called, and which strike the skeptic the most forcibly, I have seen them in almost every possible shape and form. The ridiculous exorcism lately performed in a neighboring city, where certain exorcists and Professors were the principal actors, is, to the progressed spiritual, a very ludicrous affair, a perfect burlesque, calculated

to excite laughter without sense, and merriment without contempt.

What is the question? No table or chair can be moved without personal contact. There are hundreds of Spiritualists who have seen it done over and over again. I have many facts upon this subject. I will give one not done in this date, but in the light, not witnessed by a few only, but by many. On one occasion an English gentleman, who was a great skeptic, met in a circle where some strange things sometimes occur for the benefit of skeptics. This gentleman, weighing some 250 pounds, was directed by the invisibles to look under the table, and carefully satisfy himself there was no trick intended. There were two or three gas-burners fully lighted, directly over the table; he was told to get on it, and by himself down; he did so; the circle (thirteen or fourteen in number) was then told to rise and recede from the table, holding their hands in the direction of it, but not nearer to it than one foot! The table, with the gentleman on it, was then raised up near a foot from the carpet, and swayed to and fro several times, and then let down, slowly and silently. He was asked if he was satisfied? He replied, "It is wonderful," but he could not understand it. He was directed to get on the table again, and one of the circle, weighing near 200 pounds, was directed to get on it also. He did so, and the same result followed, though kept up longer, and swayed back and forth longer. I could relate many other such scenes, but they are in themselves of little importance, and when they have been frequently repeated in our presence, become less and less interesting. But not so with the great and glorious truths revealed by Spirits, which lead us to the contemplation of those higher joys of light, life and immortality; not so with the full assurance of that great truth that there is no more death, that "death is swallowed up in victory," say, that it is but a birth into the higher life—

"A life unmeasured by the flight of years,
And all that life is love."

The company numbered some three or four hundred persons, and the day was passed, and the evening closed, in delightful contrast with the somewhat unpromising aspect of the morning. To this pleasant turn of affairs, the host and his intelligent daughters very largely contributed, by unceasing efforts to supply the wants, and minister to the gratification of the very large and miscellaneous family they found upon their hands; and to them the best thanks of the party are due.

BOOK NOTICES.

THE WRITINGS OF THE APOSTLES OF JESUS CHRIST; commonly (but inaccurately) called the New Testament; being a critical revision of the text and translations of the common version, and with most former translations and commentaries, diligently compared and revised. Peter P. Good, Editor. Price, \$2 complete; 25 cents single Numbers. Postage 3 cents. Published by E. T. Munson, 5 Great Jones-street, N. Y. For sale at this Office.

We have received from the publisher the first and second Numbers of this work, each consisting of thirty-two octavo pages, and embracing, beside the preface, the first twenty-seven, and the beginning of the twenty-eighth chapters of Matthew's Gospel. Mr. Good has avoided the common arbitrary division of chapters and verses, and observes only the arrangement of the writings into paragraphs, as they were originally composed. He has clothed the sacred text in more modern and familiar English than that which characterizes King James' translation; but whether his work has any merits beyond this over those of the old translation, we are as yet unable to judge, not having had time to bestow upon it the requisite critical examination. Mr. Good professes to have received inducements to renewed efforts for the completion of this translation (previously commenced) from an extraordinary spiritual communication, and a promise that "his brain would be powerfully and harmoniously influenced" for the work, by the Spirit of Aaron Burr.

WHAT'S O'CLOCK? Modern Spiritual Manifestations: are they in accordance with reason and past revelation? (Anonymous). Published by E. T. Munson, 5 Great Jones-street, N. Y., and for sale at this Office. Price, 15 cents; postage, 3 cents.

This is an octavo pamphlet of fifty-one pages, devoted to the discussion of the facts and philosophy of spiritual intercourse, with various subjects intimately connected therewith. The correspondence between Modern Spiritualism and that recorded in the Bible, and which existed, and was openly acknowledged, in the Christian Church for several centuries after the apostolic age, is here particularly brought into view, and modern facts, such as are accessible to all observers and investigators, are mentioned and commended to attention. This bids fair to be a useful little work, and its cheapness, in addition to its intrinsic merits, will probably insure for it an extensive circulation.

NEW YORK CONFERENCE.
SESSION OF 1857.

Mr. BAXTER asks: "Is there any system of religion capable of a scientific demonstration?" He thinks much that passes current in the world as true, is wholly without a scientific basis, or at least has not yet been demonstrated; and this want of demonstration is especially applicable to religion, by which he means that portion of our nature which loves to exercise itself in worship, etc.

Mr. FLETCHER said: If what is asked for, is a system devoid of error, embracing principles and facts, readily taught and easily understood, in that sense religion can never be a science, because such a system can only be known in the abstract by God himself.

For this reason, man has not been able to find a system of religion acceptable to all, which he might easily do, if he could demonstrate it scientifically, because such demonstration does not entreat, it demands, acceptance everywhere. But instead of this inevitable uniformity, we find that what is religion to A is not to B, and so on. But if the inquirer asks for a scientific method by which men can be religious, he thinks it may be found, and his formula is this: Let every man live up to his highest standard of right.

Mr. PARTRIDGE said he did not know how the books defined it; but he understands religion to be based on facts, and to consist of a well-established series of facts and their inevitable or rational deductions. Hence, there must be a science of religion. Faith is quite another thing, and may be devoutly exercised toward error as well as truth. Faith may embrace a creed, and worship it as a true representation of its highest idea, but while the faith which does it may be as strong and as pure as that of Abraham, the idea is as dead and useless as the form that represents it. Man could never have lapsed into the credulity and credulity common to all nations and all times; had he not mistaken faith for religion. But this age demands, and he thinks is securing for itself through its own observation of spiritual phenomena and their natural inferences, a religion which admits of demonstration as certain as any axiom of mathematics. It is a mistake to suppose that the term, exact science applies *par excellence* to numbers. It would be strange, indeed, if the multiplication table is to be considered as resting on a firmer basis of science than man himself, or that there should be a science of chemistry or of agriculture, etc., and not a science of the soul.

Dr. GRAY defines religion to be a law of life, derived either by intuition or through media, from the spiritual world, embracing of course in the comprehensive sense, the duties naturally growing out of it. Modern Spiritualism has produced this change: that whereas religion, as a system of theology and a rule of life, was accepted because it was supposed to come from heaven, the modern Spiritualist accepts it for the reason of its being demonstrable without respect to its origin. Whatever came from a supposed good source, was to be obeyed, without question as to whether it was right or wrong; but not so with the Spiritualist. He asks, Is it right, according to his own highest sense? And this is the great improvement, that we accept only because it is true, and not from mere jurisprudential reasons. His love to the neighbor is not of jurisprudence but of religion.

Mr. INGALLS says there is a science of religion, but its basis is not in physical manifestations, but in the soul, and its external manifestations are uniformly in accordance with the moral and intellectual status of the soul. It is rooted in the nature of man, and hence is susceptible of a scientific classification. Faith has a natural basis, and is therefore definable; so of Hope and all the other emotions manifested by man. The origin of religion is in nature and not in the Spirit world, and the highest form of it is that which holds man to the exercise of his highest faculties. He is glad to hear the renunciation of authority, because we are too prone to look outside of ourselves, either into heaven or the Bible, or Swedenborg, rather than within ourselves, in the structure of the mind. That all men do not, or will not, accept a science of religion readily, is to be expected. Every science that man has discovered, has had its opposition.

Mr. BAXTER says he has heard religion defined as being merely superstition in fashion, and superstition as being religion out of fashion. All nations and all religions can boast their devotees who have lived and died triumphantly, clearly proving their sincerity, but not the truth of their religion. He defines religion as that trust in a superior power which affords the soul constant support and guidance under all circumstances. Faith is to the soul what the arms are to the body; it reaches out merely after what the soul needs, but it is no guide to the truth, seeing that it as often puts itself forth in the wrong direction as in the right. Spiritualism has demonstrated certain facts, and so far at least we have science, for they admit of no dispute, but to make the question more definite, what he desires to know is, can science determine absolutely what is good, what is duty, worship, etc.?

Mr. PHOENIX considers faith an attribute of religion, but not the thing itself. He maintains that science, in its legitimate sense, can not embrace religion so as to define it absolutely. Matter itself is lost to science in the last analysis. The simplest substance in nature takes on a condition which science can not define, the moment it is incorporated with life. But a man may be religious in the pursuit of science; indeed, that effort of the soul which seeks to push every fact to the utmost limit, is a truly religious effort. But the fact does not cease with his power to observe it, and that portion of its history which lies beyond can not be a matter of science. If we could fix an absolute standard, we would be gods. But human research relates only to degrees of perfection, and that which is a matter of degree can never be fixed.

Dr. GRAY thinks modern Spiritualism furnishes the only system capable of demonstration. It was of religion, that the heathen kept a lamp burning and virgins to watch it; that is to say, they acted from super-

posed commands from the Spirit world. So of the Jews. The Prophet Isaiah takes the bread and wine for the same reason, that it is ordered from the other world. All these ceremonies and rituals are of religion, but they can not be demonstrated, and therefore are not matters of science. But Spiritualism has demonstrable facts to answer the soul's needs, and to build up her superstructure of holiness. And this is the distinction, that with the Spiritualist, the things of religion are not matters of authority or mere jurisprudence, as with the old systems, but of demonstrable fact.

Mr. CLARKSON would like to ask what the scientific basis for religion is? and also, if it can be shown to rest upon such a basis, embracing all that pertains to the human soul, is there not a power of natural impulse in the soul itself to defy all science, and do evil of its own will and pleasure, science to the contrary notwithstanding?

Mr. PARTRIDGE is free to admit that science has aided religion to the extent, at least, of freeing it from that error, by demonstrating, as far as analogy can establish truth, that good and evil stand related to each other, as heat and cold. They are more relative terms. There is no such thing as absolute evil in the universe, any more than there is absolute cold. A man is bad only in reference to one who is better; but he does not throw off, or outwork evil any more than a lamp of ice throws off cold.

Dr. GRAY replies to Mr. Clements that the sensible man is the greatest advocate for the authority of what passes for heaven-made law, for the reason that it is eminently suited to his unholy purposes. Take for example the ruling powers of ancient or modern times. They always consult the judiciary, that is to say, a command of Heaven received through, or interpreted by, a Pope or Bishop on earth. What they declared to be right, that they did. From the time of Moses to Napoleon Bonaparte, the worst deeds that disgrace the pages of history are founded on a "thus saith the Lord," or its equivalent. Not so with the Spiritualist. He asks himself, not the judiciary, is it right? He requires the consent of his own highest reason before he can act. The Christian can slay his fellow man, and plead a divine order for it. But not so the Spiritualist. Wholesome man stealing and manslaughter receive their sanction only from the judiciary, and belong exclusively to the old system which is without demonstration, and not to the new, which is the central radiating light of all true science.

Mr. CLARKSON said he was an inquirer only. He thinks there is much that is beautiful in the theory of Spiritualism, but he must dissent from some things stated. As to there being no such thing as evil, he does not know, but thinks Mr. Phoenix assumes it without proof. Conclusions drawn from analogy are not always to be depended upon. He does not see how science can apply to either evil or good, though perhaps it may; his own opinions are not very well settled, and he is glad to receive all the information he can get on the subject.

Mr. COERNER said he did not understand how good can shade off into evil, or evil into good.

Mr. PHOENIX replies: No one says it can. What he asserted was, that there is no such principle in nature as evil.

Mr. COERNER rejoins: He thinks the sensation from disease as positive and real as the pleasure from health. He defines religion to be the right relation between himself, the laws of the universe, the neighbor and his God. When he stands in the right relation to fire, he is good; when in wrong relation, he is bad and suffers from it. Law can not be perverted, but we may put ourselves in wrong relations to it; and this is his philosophy of evil—not that there are two principles, one of good and the other of evil, but evil is the result of wrong position with respect to the law. All phenomenal religion has a unitary origin in the human soul, and this intellectual status invariably determines its form. The form, therefore, must change as the soul changes. It never can be arbitrarily fixed, and hence can never be subject to science.

Adjourned,

H. T. HALLOCK.

A VERY CURIOUS PHASE OF SPIRITUALISM.

THE DAVENPORTS.

FROM OUR BOSTON CORRESPONDENT.

DEAR TELEGRAPH:

For several weeks, now, the "Davenport Boys" have been giving exhibitions in this city. They came here direct from Buffalo, which is their home, and the place where they have been engaged as mediums most of the time for several years past. They came for the purpose of aiding Dr. Gardner in trying to beat an idea or two into these celebrated "Cambridge Professors," but the said dignitaries proved too big a match for even "John King," (the leading Spirit of the Davenports) as well as every other sort of proof which was vouchsafed to them. Spiritualism, therefore, must be false, you know, for are not the "Faculty of Harvard" fully competent to decide a question of this character? Of course they are, and woe be to the "small fry" that dare to question their ability in the premises! By the way, have you heard that the "theologic Faculty" of that institution have been investigating the subject lately? Such is the rumor; and the story is that they succeed better. Some of the theological students, it seems, are mediums (Mr. Willis was not the only one), and they have some striking manifestations; so they tell their Professors what they experience and witness, and that it is of no use to ignore the matter longer. Thereupon their tutors take the matter in hand, and find there is "something there." How much, report

doth not yet say; but, from all I can learn, I should judge they were very likely to throw the "scientific faculty" even entirely into the shade. Even so let it be, as perhaps it deserves to be. But to the Davenports.

After the "boys" had astounded (not convinced—of course not those learned Professors, they concluded to remain a while in this "city of notions" and see what could be done with the "people," or, if you please, the "publicans and sinners." So they have given exhibition after exhibition, and everybody seems aware not only of the wonderful character of the manifestations, but also of their genuine Spirit origin. Some of the "editorial faculty" of this city have witnessed these curious demonstrations, and have reported favorably in their journals, the *Courier*, of course, excepted!

Having heard much for several years of "King's" manner of doing things, at the house of Jonathan Kneass, in Ohio, as also at one other establishment near there, the name of whom I do not now remember, and more lately, having had my attention called to the same thing through the "Davenport Boys" in this city, I concluded, a day or two since, that I would drop in, and see and hear for myself. So last evening I did so, and the result, if you please, I will give to your readers.

Having entered the Hall, I observed on one side of it a large square box, elevated about two feet from the floor, and standing on rough legs. The size of the box, I should say, was about seven feet long, three wide, and four and a half to five feet high, built of pine boards, somewhat rough. In the middle of the front of this box, I observed a strong door, with a bolt on the inside. Looking within, I saw two boards running across the ends horizontally, and elevated to the requisite height for seats for the boys. Through each of these seats are bored two large holes, for the purpose of putting ropes to tie the mediums fast in their sitting postures. Holes are also bored in the ends of the box, just behind the boys, as they sit for the manifestations. On the bottom of the box I observed a kettle-drum, two tambourines, a speaking trumpet and a small bell, and on its top simply a fine guitar.

The company having assembled, the "boys," with their father, made their appearance, and the former were tied, hands and feet, in the most strong and satisfactory manner, by several persons in the audience. I myself helped to do this work, and I also tied one of the boys to the seat on which he sat, so tight that I should actually have shrunk from the task of undoing that knot again. I also examined all the ropes as they were lashed and tied around the ankles and wrists of the boys, and finally to the seats, and through the holes at the end of the box. The knots and twists were such as I remember no technical names for, but were so varied, numerous and compact, that I would not have accepted a wager of a hundred dollars that I could have fairly untied them again in half an hour, possibly I might have undertaken it in an hour, though I must confess that the one knot alluded to I should hardly have dared to grapple with in any hope of success, in that length of time.

The lads being now fairly disposed of according to "law and order" (which means, in this case, the demands of human skepticism), the next thing to be done was for the company (about twenty in all), to sit together far away from the box, on the opposite side of the hall; and, to make "assurance doubly sure," a small rope was run through the coat button-hole of each member of the circle. There being only two females present, the rope was run, of course, in front of them, and then the whole company joined hands. The light was now put out, and almost instantly the drumming began inside the box in good earnest. The tambourines also rattled away at a great rate, and soon the door of the box flew together, and the bolt was thrown back and forth very rapidly several times, with a great noise, and then came the music and the noise again, inside the box, with a muffled sound, occasioned, of course, by the door being shut. Then again the door was opened, one of the boys was heard calling over the alphabet, and loud rappings were heard simultaneously with the repetition of that. The result was, that "King" wished the light to be brought, and the company to see the condition of things. So, the light being struck, the whole company, tied together, approached the box and examined the "boys." There they were, just the same as when we left them, all tied strongly in their places, precisely as when we all took our seats, to hear the doings of the Spirit. Again we were seated, still tied together; again the light was extinguished, and again noises

began. But now the latter were quite different from what they were before, they indicated the untying of the ropes which bound the boys. The process occupied about five minutes only! Then the light was again called for, and the lads jumped out of the box before the company, as free as ever!

The circle now had a short recess; the windows were opened and the hall well ventilated. During the interim, I took occasion to examine the ropes with which the boys were tied, and found them in six pieces, each about three feet long. This I thought was strange, and so remarked to a friend near me. He replied that the ropes were in just so many pieces before the tying process began, and consequently, that there were several hard knots extra for the Spirits to untie, which made it more of a feat than at first appeared.

Still united by the button-hole cord, the circle again took seats as usual, the light went again for a into darkness, and the noise of rattling ropes was heard again in the mysterious box. "What does it mean?" some one now inquired. "They are tying up the boys again," some other person replied. Less than ten minutes now were away; again came the light, as usual, and the company, rope and all, drew near the mysterious opening of that queer box, when lo and behold! the two youthful wizards were tied again, "hand and foot," and lashed to their seats, but the knots and twists were now of a very different order from what they were before, though, if need be, much more complex and difficult to unloose than when tied by the human.

Well, the party having examined matters to their entire satisfaction, the circle (which, by the way, was nearer a straight line than a circle, although somewhat crooked at that,) made the best of their way back again to their wonted position. The illumination gave place to darkness that might be "cut," it was so dense and thick, and slam went the door of the manifestation cage. Then came a dozen rapid and heavy shocks from that door-bolt, as it moved back and forth, seeming to say, *Spirits have power now, as in the "olden time," to move even the bolts of "prison doors!"*

These preliminaries being over, "King" again began his musical operations, and proceeded with them, with great vigor, for some half hour or so, interspersing them more or less with conversation, through the "trumpet" and otherwise, with various members of the circle. Much of this dialogue was quite jocular (especially so for a Spirit, who should never smile nor joke of course), and kept the company in the most excellent humor, in spite of the very humid and oppressive atmosphere of the hall, which, by instructions from the Spirit, was kept closed very tight during the manifestations. Some of "King's" jokes were quite apt, and most of the time he spoke quite clear and distinct, though at times his voice seemed quite hoarse and muffled, as though he were afflicted with a severe cold, or had the consumption. Th. M. Gals Forster, of Buffalo, the celebrated speaking medium there, was present on this occasion, and was very pleasantly made the butt of several witicisms of the Spirit. "King" abruptly addressed him, at one time, saying, "Forster, do you enjoy good health to-night?" "Yes," replied Mr. F., "pretty good health, I thank you." "So does anybody, that has good health to enjoy, don't they?" said "King," with the utmost nonchalance. How differently different persons are constituted, thought I, as I witnessed these pleasantries. Some have long faces and some have short ones; some are given to mirth and some are not. But extremes never understand each other. Hence, the long faces think the short ones sinful, and the latter would rather be in "hell" with laughter, than in the most serene "heaven" where mere seriousness reigns in all its "sober reality" and its monotonous tiresomeness. Well, so goes the world below, and doubtless so goes the world above. Why not? Is not even heaven itself cheerful? If not, it is no heaven. But I pass on.

During the concluding part of these exhibitions, Mr. Forster said to "King," "There is a gentleman here who wishes to witness some of your most remarkable manifestations, that he may report them to the public. I wish, therefore, you would bring the guitar and play it over his head." "I can't do it very well to-night," said the Spirit, "for the air is so warm and close; but give us some good air and I will see." (At the same time throwing the drum sticks directly toward me, one of which came between my feet and the others fell further off. A small bell also was thrown at the same time, and struck the floor a little toward the right of where I sat.) Presently the

guitar was heard to fall on the floor, after a slight thrumming of the strings. An effort was evidently made to bring the instrument to me, in fulfillment of the wish expressed by friend F. (for his request had reference to me), but was unsuccessful at the time, doubtless for the reason the Spirit gave, viz., the difficulty of accomplishing the feat under the circumstances.

Soon after this all was still again, when, of a sudden, the "boys" cried out for the light, and when this was produced, they came out of the cage loosened of the cords that bound them but a few moments before.

Now, these certainly are very curious manifestations of spirit-presence and power, and are evidently intended, in much wisdom, to meet a great need of the world, but at the same time, to meet it in such a way as not to utterly confound the subjects of such need. Hence, the darkness to which some object, but which seems to me one of the very wisest conditions of these manifestations. The sense of hearing is that which is mostly addressed in these exhibitions—sight being only called into requisition to see the prior and subsequent conditions of the mediums and to confirm what the ear has heard. Now, if sight were as fully addressed as hearing, and both equally together, there would evidently, in many minds, be no lee-way left for reason and judgment to act for itself, independently and healthily; but there would be, rather, sickly excitation of wonder and credulity in such minds, which would, in its turn, leave imbecility, upon the same old principle of authority, which, while it has of a sort supported its millions of votaries in the past, has at the same time been their tyrant and their destroyer.

Boston, July 29, 1857

S. C. HEWITT.

Does the World need more Evidence?

M. Overton, medium, of Yellow Springs, Ohio, thus pours forth the thoughts and aspirations of his soul, through the columns of the *Spiritual Messenger*.

"Let us take a glance at the world, and see what proportion of its inhabitants have become convinced of a hereafter through this agency [the Bible]. There are something like 1,000,000,000 of inhabitants on the globe, and not to exceed 200,000,000 of Christians, including all varieties—one in five. In this country we have about five millions of church members, out of 25,000,000 of people. H. W. Beecher, in the *Independent*, says that 'four-fifths of our earnest, thinking young men are infidels.' Dr. Nelson, in his 'Cause and Cure,' says that a very large proportion of scientific and literary men are skeptics. Germany, the father-land of philosophy, and France, the home of free thought, both nominally Christian nations, are intensely materialistic; and our own country, whatever it may be theoretically, is practically a nation of Sadducees, although every family is supplied with bibles. If, then, it be desirable that the vast multitude who are living almost without God in this life, and hope of immortality in the next, be convinced that there is an eternity before them—that they are now forming characters for that eternity—that they are possessed of a soul, and every act of their lives is stamped in letters of living light upon it, the influence of which will be felt as long as that soul and Deity exist; if this be desirable, then it is certainly desirable that there be such means made use of as will secure the desired result. Shall the astronomer whose eye pierces the confines of the universe, who weighs the planets in his grasp, and assigns them their proper position, go orphaned of God and hopeless of a future, because he can not receive the testimony of the remote past? He sweeps through the heavens, but 'finding' no God at the end of his telescope, he exclaims—

"Oh! star-eyed science, hast thou wandered there,
To wait us back the message of despair?"

"The dissecting knife of the physician reveals no soul. The crucible of the chemist, from the human frame, discloses nought but material elements, which he classifies like other earth, and is forced to exclaim—

"A heap of dust alone remains of thee;
'Tis all thou art, and all proud men shall be."

"The tendency of the age has been to Sadduceism. But the dark cloud of materialism is rolling back, and revealing to the inquiring mind a proof of its high destiny; and he whose faith in the future was begotten by hope, may now base it on positive knowledge. In the light of this sublime faith, how bright glows the glorious future! How it lifts the exalting soul o'er the transitory ills of earth! How it reconciles one to the seeming wrongs of earth, as but links in the chain of progression, changing what were otherwise a failure into a most beneficent, harmonious system! How it clears up the character of the good Father, and teaches us to bear up yet a little longer with our erring brethren. How it tempers the cold waters of death, and lights up the pathway to the tomb! How the 'cruel tyrant,' the 'king of terrors,' is metamorphosed into a lovely angel! How it stays the fear of sorrow, by the thought that our friends are still in the land of the living!"

A Bell warbles the more melliflously in the air, when the sound of the stroke is over, and when another swims out beneath it, and pants upon the element that gave it birth. In like manner, the recollection of a thing is frequently more pleasing than the actuality—which if harsh, is dropped in the space between—London.

SPIRITUALISM IN BURR OAK, MICHIGAN.

CHARLES PARTRIDGE, Esq.:

Dear Sir—Are you aware that there is such a place as that named above, and that a goodly number of whole-souled, intelligent, fervent Spiritualists may be found there? If not, let me assure you that such are the facts, and if any of our spiritual friends happen this way I can also assure you they will find comfortable quarters as long as it may be profitable for them to stay. Burr Oak is on the Michigan Southern Railroad half way from Toledo to Chicago.

Spiritualism gained a foothold among us about three years ago, and has been steadily increasing in strength and numbers since. The soul of all true reformers possesses an energy and vitality which persecution and legal enactments, and all the devices of wicked men, however horrible and shocking, have ever failed to subdue. So with Spiritualism; it has met with all manner of opposition, from priest and layman, from the learned and ignorant; but its progress is onward; no obstacle stays its march, or turns its mighty columns out of line. Its proofs and supports are all simple, natural, and easily obtainable by all men. He who runs may read; and though one might be a fool, he could not honestly and truly mistake the sublime import of this vast and wonderful moral phenomenon.

Benjamin Farley, who for forty years had preached under the old regime, or to use his own words, "had preached until he had run entirely out of stock," after two years' examination of the theory and attested facts of Spiritualism, began lecturing upon the subject and has continued to do so regularly nearly all the time for two years or more. He is thoroughly versed in the Scriptures, and the creeds and doctrines of the churches. Our hireling and zealous priests could scarcely sit comfortable and listen to such an exposé of the latter as we sometimes get. We have meetings every other Sabbath. Can not some of your speaking mediums give us a passing call?

There have been some remarkable cures performed in this vicinity through the mediumship of a Mrs. Hawkins, who is now somewhere in New England, and by a Mrs. Pember. The first case was that of a physician—Dr. Lee—who from the effects of rheumatism had not stood erect for eighteen years! He was indeed so much "bowed down" that his body remained in a horizontal position. In a very brief time, however, Mrs. H. had him walking erect, and he has experienced little pain or difficulty since.

Another case: H. T. Williams, of Burr Oak, had been confined to his room most of the time for two years, by a severe attack of erysipelas, aided by doctor's drugs, and had not stood upon his feet for eighteen months. Within twenty-four hours after Mrs. H. laid hands upon him, he was dancing round the room a very joyful man. He has had no return of the disease since, though the severe treatment he had previously received, had impaired his physical system materially.

Another case was that of a woman, whose feet were so much swollen (from some cause unknown to the writer) as to cause the skin to burst open on the sole. The doctor said he could not relieve her. Through the instrumentality of one of our good Spirit friends, Mrs. Pember, another healing medium, was induced to go and see her. In half an hour, she walked across the room, a feat which she had not accomplished in three weeks. These facts have, from time to time, caused a little sensation among us. We are now in a condition to receive light, and the true missionaries who can now and then give us a call, will, I am sure, reap a full reward.

A most remarkable case of development has lately occurred among us. Mrs. Charles Lyon, who for some time has been partially a medium was taken in hand by several circles of Spirit physicians—a new and higher following the first—until she passed through the hands of five circles. She was directed to refrain from food and nourishment of any kind until otherwise ordered; and she was kept in this way—partaking of nothing at all except water, for twelve days and nights! During this time she performed her usual household duties, and beside, assisted in packing up, and moved several miles, without any sensible inconvenience from want of food. This is unquestionably one of the most remarkable cases of abstinence from food, while laboring constantly, on record.

The question arises, By what means can Spirit beings support the functions of the material, living organism, performing steady labor, without the usual aliment and stimulus which nature has provided? That they can do it is unquestionable; but how? is one of those occult problems of this new and wonderful relation. Mrs. L. is now enjoying good health—a boon which she knows how to estimate, and is a good and powerful healing and speaking medium.

Wishing you abundant success in your laudable efforts to spread abroad the glorious truths of this new day, I am yours, with much respect.

CHARLES BETTS.

LOCKE'S STATION, MICH.

MAN AND NATURE.—Thinking man is greater than nature. Amidst the vast snowy solitudes which stretch away among the top-most Alpine peaks, or traversing the Corner Glacier, with the wetterhor rising in unclouded splendor against the transparent blackness of the upper sky, like an altar raised by a giant to his God; or listening to the voice of a glacier river as it vanishes in the cerulean depths of a mighty crevasse; or standing on the Monte Moro, when the clouds now rest thousands of feet below on the Italian plain, leaving unveiled all the queenly beauties of Monte Rosa, now swept up like mighty eagles, and nestle amidst her highest crags, man feels, with awful joy, his sovereignty over nature. Atom as he is, his will is greater than these brute forces; and as he rises above them, he smiles to see that Nature, like the good old Proteus, strives to terrify her assailants, but yields her secrets, if she be held fast and questioned.—*Westminster Review*.

Interesting Miscellany.

THE STREAM OF TIME.

It is a silent stream,
Calm as a quiet sleep;
To a strange repose,
The silent stream flows,
Where mourners seem to weep.

It is a wide-spread stream,
And every valley fills;
It covers the plains,
And the high domains,
Of the everlasting hills.

It is a ceaseless stream;
Forever flowing fast,
Like a solemn tide
To the ocean wide,
Of the far, unfathomed past.

It is a mighty stream,
Resistless in its way
To the loftiest things;
The strongest kings,
It carries with ease away.

It is a precious stream;
For pearls of price untold,
Reward the care
Of the searcher there,
And its sands are sands of gold.

Through silent realms of night—
Through every glorious clime;
By night and by day,
On its wide-spread way,
Fast flows the stream of time. [Repub. Standard.]

A NEW MOTIVE POWER.—The *Baltimore Patriot* is enthusiastic over a new motive power, alleged to have been discovered and brought into practical operation by Prof. J. C. F. Salomon, of that city. It is called the "Sulphuric Oil Carbonic Acid Engine." The Professor has been at work on this discovery for the last ten years, during which time he has been aided by some of the most opulent and intelligent citizens of Baltimore. The machine is a common rectilinear steam engine, differing in no material feature from those in general use, only a new motor is used, which is thus described by the *Patriot*:—"The patent novelty consists in the motive power and its application, which wholly supersedes steam. This motor is produced by a compound of desulphated bisulphuret of carbon, coal, tar, and volatile or fixed oil, which under certain influence of heat, become powerfully expansive, and thus give momentum. Though only a four-horse engine, it was performing the estimated duty of ten horses, and has been so doing since put in operation, nearly a fortnight ago. The great virtue and triumph of this wonderful invention, which in all probability will cause a revolution in mechanics, are its economy, safety and power, combining also, cheapness and convenience. The fluid, or gas, constituting the motive power, is used over and over again, with scarcely any diminution or waste being thrown, after performing its work, from the heater to the condenser, and from the condenser to the heater again, with thorough renovation. The heater, where the gas or fluid is introduced, is submerged in a cistern of the heated oil, kept hot by a gentle fire. In this condition the gas expands, gaining its power and pressing through pipes and valves, acts upon the piston, giving motion to the engine. The appliances are simple, easy of comprehension, free from complication, and not subject to accident or disarrangement. Thus a steady, active force is at all times kept up. The cost of this fluid is estimated at ten cents per gallon, and it is demonstrated that eighteen gallons, by careful attention, will run an engine of the capacity here noticed, for one year. Its components are such as not to freeze, even at ninety degrees below zero. The amount of fuel is in the proportion of fifteen pounds of coal to one hundred pounds, compared with a steam engine of the same dimensions, while more than double the force can be brought into requisition. A trial with steam under an equal application of heat, is said to have clearly demonstrated a great superiority of this new motor in its application over steam. With a degree of heat which produced eighty revolutions per minute with the new motor, the steam engine moved but slightly and stopped. Beside, it is claimed that explosion is impossible, and thus a great point is gained in obviating danger. A number of scientific gentlemen and practical machinists, who have witnessed the operations of this engine, express themselves confident of its success. Professor Salomon is a native of Prussia, but has been a citizen of the United States for twenty-seven years."

THE AFFECTION OF THE HORSE.—Riding in a stage, a short time since, over the hills of Western Pennsylvania, I asked the privilege of riding out with the driver. This, in pleasant weather, and in a strange country, is my favorite seat. Many people think it a disgrace to sit out with the driver; but often I find philosophy guiding the horses of a public stage. If a passenger politely asked the privilege of riding out with the driver, it will be as politely granted; and no situation is so favorable for learning the local and most interesting history of the country through which a traveler is passing. "That near horse," said I, "is a fine animal." "Yes," said he; "if I had his mate, money could not purchase them. How old do you think he is?" "Probably eight or nine," said I. "He is twenty-four," said he; "I have driven him nine years on this route. His mate was just like him; they have

grown up together from colts; always worked together, and stood in the same stable. No person ever appeared to think more of a friend, or even a child, than those horses did of each other. If one was absent for a night or a day, the other whinnied, and looked, and moved about the stable, calling for his absent friend. Last winter," said he, "his mate died. Since then he has been constantly mournful and unhappy. He is constantly calling for his mate, when in the stable; and he will not permit any other horse to occupy the place of his companion in the stable. In all other places he is quiet and gentle, but will not allow any one to be a companion at the stable where he has so long enjoyed the society of his departed companion. But he is failing fast," said my friend; "he is evidently pining away with grief, and poor old Jim will soon join his mate in another, and I hope and believe, a higher state of existence." "Why," said I, "do you suppose a horse has a conscious existence after death?" "Certainly I do," said he. "I have the same evidence of it I have that I shall exist. Have I love? So has a horse. Have I affection, sympathy, memory, mind, reason? So has a horse. Call it instinct, if you please—I call it reason. True, a horse has not the organs of mathematical calculation; but many human beings are as destitute of them as a horse; and certainly they are not necessary to a future existence. It is the moral faculties that will survive the grave. In those," said he, "old Jim is pre-eminent. Does any one love his friend? Certainly not better than Jim does his. Does any one strive to do his duty? Jim is a pattern of dutiful obedience. Does any one remember, and mourn for his lost loved ones? Poor old Jim is going down sorrowing to the grave, for his loved mate." Here my companion brushed a tear from his eye, as he reined up to the post office in Mercer county, and delivered his mail.—B. in *Prairie Farmer*.

LUDICROUS EFFECT OF THE APPEARANCE OF A COMET IN 1712.—As everybody is on the *qui vive* in regard to the Comet, and as all sorts of ideas are 'around' in regard to it, we give the following amusing sketch gleaned from an old paper, for the *National Intelligencer*:—"In the year 1712, Mr. Whiston having calculated the return of a comet which was to make its appearance on Wednesday the 14th of October, at five minutes after five in the morning, gave notice to the public accordingly, with a terrifying addition, that a total dissolution of the world by fire was to take place on the Friday following. The reputation Mr. Whiston had long maintained in England, both as a divine and a philosopher, left little or no doubt with the population, of the truth of his prediction. Several ludicrous events took place. A number of persons in and about London seized all the barges and boats they could lay their hands on in the Thames, very rationally concluding that when the conflagration took place, there would be the most safety in the water. A gentleman who had neglected family prayer for better than five years, informed his wife that it was his determination to resume that laudable practice the same evening; but his wife having engaged a ball at her house, persuaded her husband to put it off till she saw whether the comet appeared or not. The South Sea stock immediately fell to five per cent., and the India to 11; and the captain of a Dutch vessel threw all his powder into the river that the ship might not be endangered. The next morning, however, the comet appeared according to predictions, and before noon the belief was universal that the Day of Judgment was at hand. About this time three hundred clergymen were ferried over to Lambeth, it was said, to petition that a short prayer might be penned and ordered, there being none in the Church-service on that occasion. Three maids of honor burnt their collection of novels and plays, and sent to the bookseller's to buy each of them a Bible and Bishop Taylor's "Holy Living and Dying." The run upon the bank was so prodigious that all hands were employed from morning till night in discounting notes and handing out specie. On Thursday, considerable more than 7,000 kept mistresses were legally married, in the face of several congregations; and to crown the whole farce, Sir Gilbert Heathcote, head Director of the Banks, issued orders to all the fire officers in London, requiring them to keep a good look-out, and have a particular eye on the Bank of England."

DEPARTED SPIRITS.—As I have gazed upon those quiet groves and shadowy lawns, silvered over and imperfectly lighted by streaks of dewy moonshine, my mind has been crowded by "thick-coming fancies" concerning those spiritual beings which

—walk the earth
Unseen, both when we wake and when we sleep."

Are there indeed such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection, that we see prevailing from humanity down to the merest insect? It is a sublime and beautiful doctrine of the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the step of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.—*Washington Irving*.

POST OFFICE STATISTICS.—Our Washington exchanges furnish interesting statistics relative to the change going on in the Post-office Department. From the 4th of March, 1853, to the 1st of July, 1857, there have been 2,692 Post offices discontinued; 16,637 postmasters resigned; 1,096 postmasters died; 7,086 postmasters removed. Whole number of Post-offices in the United States on the 30th of June, 1857, 26,197. With the recent additional foreign service and the overland California contract added to the duties of the Postmaster Generalship, it is now perhaps the most laborious of all the Departments of Government.

SHARP CUTS AT THE DOCTORS.—At the recent medical convention, holden at Lewiston, the clergy and members of the bar were invited to the repast given at the De Witt House by the followers of Galen, and after the cloth was removed, during the interchange of sentiments, the Rev. Mr. B.—, while alluding to the intimate relations between the profession of the clergy and the physician, in all seriousness remarked that it was a somewhat singular fact that "when the doctor was called the minister was sure to follow." The doctors gave him him three cheers.—*Portland Transcript*.

The above reminds us of a hard hit at the doctors, which may be found in the Bible. In the 16th chapter of the second book of Chronicles is the following: "And Asa, in the thirty-ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not the Lord, but the physicians. And Asa slept with his fathers, and died in the one-and-fortieth year of his reign."—*Lynn News*.

A harder hit at the medical fraternity is given in Mark's Gospel (v. 26), relating to a "certain woman," who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse!"—*Ezek*.

BOHEMIAN WOMEN.—A traveler in Bohemia gives the following description of the manner in which the women of that country are treated:—"The men walk upright with unburdened backs, while the women lose all grace, all comeliness, nay, even the very form their Creator gave them, beneath the fardels they bear alone. Not an hour since we saw from our windows an instance of the marvellous fashion after which they are permitted by their husbands to abuse their feeble powers. A woman, with the heavy basket familiar to those who visit these parts, strapped to her back, was bearing therein a more than sufficient load for one stronger than she seemed to be, and on her left arm she carried a pig—no less!—which she maintained there with evident difficulty; she grasped the muzzle of the animal with her right hand, (thus drowning its cries, in her respect for the repose, or rather the gentility—save the mark!—of those before whose dwelling she was passing, poor soul!) while her own slight frame was shaking and quivering as she tottered along, with the immoderate exertions she was making. And the man's share in all this, what was it? Why, he carried the rope by which one leg of his pig was bound!"

A "PAT" QUESTION.—In a jolly company, each one was to ask a question. If it was answered, the proposer paid a forfeit; or if he could not answer it himself, he paid a forfeit. Pat's question was:—"How the little ground squirrel digs his hole, without showing any dirt about the entrance?" When they all gave it up, Pat said:—"Sure, do you see, he begins at the other end of the hole." One of the rest exclaimed:—"But how does he get there?" "Ah!" said Pat, "that's your question—can you answer it yourself?"

PADDY AND LAWYER SNAP.—At a criminal court lately, the counsel, dissatisfied at his want of success with an Irish witness, complained to the Court. Here Paddy let in with genuine Irish brogue:—"An' sure I'm no lawyer, yer honor, and the spalpane only wants to bother me." Lawyer Snap:—"Come, now, do you swear that you are no lawyer?" Witness:—"Faix, an' I do; and ye may swear the same about yerself, too, without perjury."

A waggonish fellow somewhat troubled with an impediment in his speech, while one day sitting at a public table, had occasion to use a pepper-box. After shaking it with all due vehemence, and turning it in various ways, he found that the pepper-corns were in no wise inclined to come forth. "T-t-th-this p-pepper-box," exclaimed he, with a facetious grin, "is so-so-something il-like my-myself." "Why so," interrogated a neighbor. "P-poor-poor delivery," was the reply.

It has been said that almost the only man who never "underrates" anybody is the assessor of taxes, and it may be added, that the only occasion when a man is disposed to underrate himself is when the assessor pays him a visit.

WINCHELL tells a story of a dog which undertook to jump across a well in two jumps. There are a great many people just like that dog—folks who think they can jump across a well in two jumps. They who undertake it usually "bring up down in the water."

A MAN, whiskered up to the very eyes, was passing along the street, when a couple of jolly tars on a land cruise, observed him. "Shiver my timbers, Jack," said one to the other, "that fellow looks like a rat peeping out of a bunch of oaks."

WIT AND WISDOM.—A celebrated divine, who was remarkable, in the first period of his ministry, for a boisterous mode of preaching, suddenly adopted a mild and dispassionate style. One of his brethren inquired what induced him to make the change? He was answered, "when I was young I thought it was the thunder that killed the people; but when I grew wiser I discovered that it was lightning; so I determined to thunder less and lighten more in future."

The spirit of ridicule is to be abhorred, because it is the usual recourse of the shallow and base mind; and when wielded by the strongest hand with the purest intentions, an inefficient means of good. The spirit of satire, reversing the spirit of mercy, which is twice blessed, seems to be twice accursed;—evil to those who indulge in it—evil to those who are the objects of it.

A loving friend's rebuke sinks into the heart, and convinces the judgment; an enemy's, or stranger's rebuke is invective, and irritates, not converts.—*Chas. Reade*.

There are two things to which we never become accustomed—the ravages of time, and the injustice of our fellow-men.

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we therefore consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present the truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

SPECIAL NOTICES OF BOOKS,

PUBLISHED and for sale at this office:—

EPIC OF THE STARRY HEAVENS: A highly meritorious Philosophical-Spiritual Poem, dedicated from the Spiritual World through T. L. Harris, without any thought or preparation on the part of the medium, and in an incredibly short period of time.

This book has been pronounced on all hands a remarkable production, even aside from the circumstances of its origin; and to the seekers for a deep and expansive philosophy of interior things, as well as to lovers of fine poetry, it will ever prove a rich treat. It is as interesting as a romance. Pp. 256. Price, plain, 75 cents; gilt, \$1; postage, 12 cents. A new edition just out.

A LYRIC OF THE MORNING LAND: A Poem dictated from the Spiritual World through T. L. Harris.

"This poem is a love child of the skies;
'Twas bred in heaven with breath like bridal blooms;
Sweet May dew-fed its lips; it ope'd its eyes
Where Hesper's nuptial sphere with love perfumes
The vault of ether, and from heaven down led,
Seven months within a mortal's breast 'twas fed;
And when the summer came, and when the skies
Bent lovingly as over Paradise;
When the last rose was breathing life away,
Like beauteous maiden on her dying day,
It sprang to outward shape; unformed by art,
Full fledg'd it left its nest within the heart
And sang melodious in external airs."

Author's Preface.

This Poem was dictated in thirty hours, and is a magnificent production. pp. 253.

MEDICAL.

MRS. J. A. JOHNSON, M. D. (late Mrs. S. B. Johnson), of No. 46 North Tenth street, Philadelphia, well known in the British Provinces and several States of the Union as a Healing Medium and Medical Clairvoyant, offers her medical aid to the diseased in Consumption, Cancer, Scrofula, and Acute and Chronic Diseases of the Human System. Terms: Five Dollars for Clairvoyant Examinations. No letters answered without fee enclosed. 276-3m

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R. CHURCHILL has opened his House on Lake Avenue, for Boarders, where visitors may find a comfortable quiet home.
We are happy to have long known Mr. Churchill, and to commend his house to those of our friends who may visit the Springs.—C. P. 273 Ptf

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MRS. E. J. FRENCH, No. 8 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A.M. to 1 P.M., and 2 to 4 P.M. Electro-medicated baths given by Mrs. French.

MRS. S. H. PORTER, Spirit-Medium, 221 West Thirty-first street, between Eighth and Ninth Avenues. Hours from 10 to 12 A.M., and from 2 to 5 P.M., Wednesdays and Sundays excepted.

MRS. J. E. KELLOGG, Spirit Medium, rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays) from 9 A.M. to 12½ P.M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P.M.

MRS. BRADLEY, Healing Medium, 100 Green street.
MISS KATY FOX, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

MISS SEABRING can be seen daily at 477 Broadway. Hours from 10 to 12 A.M., and 2 to 5 and 8 to 10 P.M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

MRS. BECK, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CONKLIN, Test Medium, rooms, 477 Broadway. Hours, daily, from 7 A.M. to 10 o'clock, and from 2 to 4 P.M.

A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

MRS. ANN LEAH BROWN, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 P.M. Friday, Saturday and Sunday excepted, unless by engagement.

NEW JERSEY.

MRS. LOUIS L. PLATT, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

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MRS. J. R. METTLER, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives psychometrical delineations of character. Residence, No. 9 Winthrop street, Hartford.

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QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. *Second*, The mode of applying facts to the question. *Third*, Conclusions. *Fourth*, Remarks.

QUESTIONS.

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?